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THE BEQUEST OF

JOSEPH HENRY THAYER

LATE PROFESSOR IN THE SCHOOL

20 March 1902

MYSTERY

OF

THE GOLDEN CLOTH

THE STORY OF THE CHRIST; A BOOK OF THE AGES

BY

JASPER S. HUGHES

CHICAGO

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MYSTERY OF THE GOLDEN CLOTH.

CHAPTER I.

Upon the living-room table in my father's house had lain from my earliest recollections an ancient manuscript book, about which the most fascinating traditions had gathered.

It was known as the Golden Cloth, or Cloth of Gold, and wrought into its fibers were interpreted certain promises that to its possessor some day would come a great reward.

This cloth was an heirloom to my father, as it had been to his father, and so on back from father to son to a period beyond the point we were able to trace our family tree. Just why it had been so closely preserved and so carefully handed down was never rationally accounted for.

In my father's day it was sometimes referred to as the "Rosetta," referring to the famous Rosetta Stone, because it resembled it in having the appearance of having been written upon in three different languages, and also because it implied a possibility that the mystery it held should some day be revealed. The fabric itself and the characters bore unmistakable marks of antiquity and of an oriental origin. It differed from the Rosetta Stone in being written upon cloth instead of engraved in stone, and the figures, embracing nearly all the great objects in nature, were worked in relief upon its face and cunningly made of the same threads or strands that composed the fabric itself. It also differed from the Rosetta Stone in having its three languages braided together or inwoven ingeniously, instead of each having

a space of its own. And though the languages seemed to convey one and the same message, their mechanical arrangement had led into confusion all who had attempted its interpretation.

This fact was supposed to render it impossible to be understood. The innumerable efforts of the great and learned who had carefully examined true copies of it, had failed, and many concluded that it was the work of some idle monk or ingenious person, without any meaning of importance, and but the carrying out of a mere fancy to dispose of idle time by weaving a trackless maze which no one might ever unravel, or, if he should, would be ill rewarded for so great pains. But all agreed that in view of so many failures, it was a great presumption for anyone to attempt the secret. There grew around the cloth, therefore, a thick veil of superstition for its mysteries, and a reverence for its antiquity, as well as for a vague interest felt in the groups of characters themselves, so strangely worked into it and spread all over its surface.

This strange old book fell to me, and was preserved with the same reverence, though not without certain mental questionings, as it had been in the hands of my ancestors, through a long line, even jealously, though I could not tell a reason why. Being a little venturesome, I had once cherished the ambitious design of some day finding at least some part of its long-hidden secret, and being myself an unordained evangel, I had even ventured a few years before to interest my listeners, who had all seen copies of the Cloth of Gold.

I had postponed the undertaking, and might never have begun it again, but for the saddest possible calamity that befell me. Upon my lovely home, which I held in my heart to be the most perfect Eden since that one from which the four rivers went out long ago, there fell the shadow of the darkest cloud that ever lowered over a spot which perfect love had made happy from our bridal day. My dear Emily sank abruptly into the pit of black

melancholia from a previous life of continued good health. My own bitterness of spirit that resulted, became unbearable and incapacitated for the duties of life, I was compelled to seek something to divert my thoughts. But my efforts were entirely unavailing, and in whatever direction I sought diversion and interest or oblivion from my thoughts, it proved of no avail. I sought some sea great enough and deep enough to drown my all-consuming grief, and after some months it came to me that on my table there lay a labyrinth of mystery no man had ever threaded and where I might surely lose my thoughts and bury my grief. I determined to do so, remembering, however, that it was commonly believed that most, or many, at least, had become insane in this venturous attempt, and a proverb had often been spoken that "he who attempts to find the secret of the Cloth of Gold is either insane when he begins it or will be when he ends." My distress helped on my usual venturesome disposition and urged me to the attempt.

The Cloth of Gold had always been kept within the lids of the old family bible, as in some way akin to it or at least to the family record, and never left its place of lying next to the back lid, folded to fit. As a vast body of tradition had gathered round the author of the Cloth of Gold, of little value as affecting either the invention or the author of it, I intended that all claims for the character of both should rest upon what I might find by searching the Cloth itself. Here and there on the Cloth are to be found patches of neat and well written sentiments in Greek, showing all the marks of care and painstaking possible, and bearing marks of literary value, but they are meshed together in an order of hieroglyphic misrule to which neither the Rosetta Stone nor any other relic of antiquity has yet furnished a parallel or the key to unlock.

The third element of the Cloth is a sort of psalmody of an

entirely unearthly and supernal type, as from the spell of some enchanted dreamer or transcendental philosopher. One thing of most importance to me was that all traditions agreed in saying that the author of this antique was an exile, and the Cloth contains the statement by the author himself that it was while there he wrought out the fabric. I said, here is a man who can sympathize with me. He, too, was heartbroken, in exile, and separated from his sweet home, and here he sought and found diversion for his mind.

I will study this fabric.

Then, too, he was not a modern tobacco fiend and did not read the daily papers for his mental diet, nor engage in modern politics, and being an exile, presumably for life, I would pledge my honor he will be good company and will tell the truth if he speaks and that will be luxury enough for me, and so help me I will be his companion. If it prove a condescending choice I alone hold the secret.

Near the beginning, at the top of the left hand corner, I find worked in plain Greek, these words:

Μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τὸν λόγον τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα ὁ γὰρ καιρὸς ἐγγύς.

"Happy is he who reads these words of teaching and they also who hear and keep the things written herein."

Well, really, that looks a little like a modern advertising scheme, but it is not. There may be nothing in it, but the man is honest and this world is not worth a fig to me any more since my sweet Emily languishes in the sanitarium and her love turned from all she had ever cherished, and as there is nothing else I can do, I will listen to this strange old man as the lover listens to the lute. I will take the slightest clue to the secret of the soul of him who made this old fabric and wrote into it a charm that has carried it through the ages in which all has

perished except that which has some sort of merit. Let one banished man speak to another across eighteen centuries. Here am I, so speak on old exile. I am ready, I will listen. Give me one thread of light, or let me touch one string of your harp and I will follow it to the end and not let go till I feel your soul throbs beat against mine. No one else need know it, but thy secret shall be mine. I will follow thee, for I, too, am out of fashion with my age as thou with thine, and my Eden is broken up and my heart also. I will search for thy blessing as for hidden treasure, for thy far-away exile is not half so distant to me as the mercenary, earthly world of nothings and nobodies about me.

But, second thought, now I am presumptuous. Great minds have tried to disclose this secret.

Scholars without number have searched and toiled and failed aud despaired and have only written glosses and proposed such problems as they knew how to answer, to save their credit with the multitude, and have themselves written "CAUTION" above the Golden Cloth; tacit confession of failure. Caution to all not to be presumptuous to suppose any mortal mind can ever follow the threads inwrought by this old hermit of the Agean. But whose business is it if he and I can find company together. What if I do have my own mind about this? But I will first have enough respect to our great learning to consult its oracles as to the direction in which I shall turn my inquiry. This I proceeded to do and found that they all agreed that he would indeed be a "blest" and happy man who should ever read the secret of the Golden Cloth written by the old hermit; but I could not find one of them who claimed to enjoy the blessing promised, though all gave warning to the curious that suit at this oracle is vain. But it was a chilling and labyrinthian road to travel, to follow their glossaries, and tired and discouraged I halted to rest. It then

came to me that it was thought by many that the fabric in some way contained a prophetic construction; a forecast of coming times, as the pyramids are said to contain in their construction a guide to ancient astronomy. So I fumbled over history a little, keeping one eye on the Cloth; but this was spiritless and without profit, and I found that I had again wandered away from my old friend. It then came to me that I had often said in my "telling-talks," which I call my lectures, that "in all questions of conscience the first answer is always the best, while in all questions of judgment the last answer is best," and now said my heart "you have promised this poor old hermit exile that you believe in him and love him more than all the world. Now you and he have it out all alone." True, that was my first thought. It was best. I will do it. Then I read his words again and this time I noticed the text in Greek did not say "happy is he who reads these words and then goes to some other man to find out what they mean." Ah, yes, I see. If I am to follow you I am not to run off after some one else, nor care for their opinions, just we two. We are outcasts. Good. If he is an exile from home he will speak of that and tell me the grief he bore and how he bore it.

That is my ground of hope. For that secret which he learned to bear I search this familiar yet strange old Cloth of Gold all alone.

I will listen to him because he put into his Cloth that which kept it from oblivion; that is it, and yet no one can understand exactly why?

That there is some kind of a reason in it is manifest or it could not have survived, and this reason, if I can but find it, may be the goal, and not a description of hidden treasures or gems he may have concealed and here tries to tell of in a last will and testament of chattels.

I indulge the fancy and supposition even when I know from long knowledge it does not hint at lost treasure. But whatever it does it beguiles his attention and on that ground mine also, and on this the highest ground, my soul now seeks to know.

CHAPTER II.

What could be of more effect than to find after search that the theme of his story was not at all about his own affairs, not a dirge over a lost home, nor a pining to return to his country, nor anything about it. Nothing in common with what had driven my cowardly soul to seek diversion, and now I seemed to intrude upon one who had risen vastly superior to myself.

He was absorbed and in ecstacy over another person whom he may have sought under conditions similar to those that led me to seek out his company, or for whose sake perchance he suffered exile. But neither home, nor friends, nor solitude, had the least of his attention, but one who stood to him all and even more than Emily had been to me if that could be possible.

Now I have made a vulgar mistake in supposing this old hermit beneath my company. I am to envy him. He is above the reach of the care and worry of this world. It may be he has wrought the story of his friend into this old cloth, and as I suspect it I will look for it.

With this thought I remembered that I knew this was true before, and when I said, imagining I was now coming for the first time to study the Golden Cloth, I will love this old hermit, who has a hero. Here he has wrought his likeness and I will see how he understood him. That will show me himself.

What if his hero should turn out to be the one I loved before I loved Emily and to whom I referred when I honestly told her at our engagement that she held the highest place in my heart any one could hold on earth, emphasizing the last two words

She understood the emphasis and said nothing, as she always held back somewhat, but I nothing.

And though my first friend was further removed from me than the Agean, he was always imaged in my memory since my baptism in the stream near Clinton Station. What if this Cloth of Gold bore some reference to him? Tradition and history have said it does, but I have turned away from them and from the commentaries, and must not presume anything nor accept anything save what I may find here all alone with the Cloth in hand. The wonderful pictures of animals, of clouds, rivers, cherubs and monsters, etc., here wrought in relief work upon the surface seemed at first to prevent my looking deeper into its meshes and mechanism. But I will begin at the base. So I began to inspect the cloth most leisurely. My earnest careful gaze convinced me I had done well in following my heart promptings rather than any fine reasoning or learned veneering. In other words, it came to me that this work is not a fragment of some other work, not a supplement, but that it is a complete and finished fabric, composed of many parts, but all having reference to a simple and therefore a great matter, and in taking the old exile to be sincere, I did well to place my confidence in his simple promise that he should be a happy man who should read the teachings of the Golden Cloth.

Here I was strengthened in my first impulse and my sympathy was increased, and I began to get interested in the thought that I should find a place to lose my trouble already in part experienced, and I will persist and pay no attention to what others say or think, and will dismiss my own preconceived and early imbibed impressions, and simply follow again and again any clew that gives promise of progress. First, then, I will carefully inspect the threads or strands that compose the body of cloth. They are not so very numerous. Here I take hold of a golden thread,

pure unalloyed gold, carefully and regularly twisted and woven in here, now rising, then sinking into the fabric and disappearing, to rise again further on. I will follow it. But though I did follow I found that I had lost it a little later and went back and began and followed again till I discovered after several trials that by some means, I could not understand, I always lost my thread, and could not tell how I had lost it. Well, as I have nothing else to do, I will find where the trouble lies. Thousands maybe have trod this path before me, and I am but repeating their failure, and I must give myself a reason why I lost my strand and was not able to tell how. That I will fathom. What is it that diverts my attention? What is this, this mystic labyrinth whose unseen mouth yawns and engulfs me at the threshold? I have at least discovered that there is some mystery about my losing my attention and letting go my golden strand unconsciously and finding myself in a state of absent-mindedness or absorption, my strand not yet followed to the end. Well, here is a bewitchment, and again I tried and failed and so on till I said there is no use, if I can not follow one thread through the cloth of gold I never can get another step. That is the least thing I can do and it must be the first. I found later that it seemed to be the figures wrought upon the cloth that diverted my thought and swallowed me in dreams and lost me my thread. When the thread passes through I turn the cloth, which has a reverse side with figures, which bear a kind of correspondence to the right side and seem to contain some explanatory suggestion of those, and which constantly tempts my thoughts away from my golden thread. So I sought and later found a sort of familiarity with these figures that permitted me at last, after very many trials, to follow to its end at the further side of the cloth one of the threads. But what have I accomplished? I have simply followed one thread through to its end. Well, why could I not do it the first time? What

kind of bewitchery caught away my attention? I am curious. If my friend, the hermit, is simply some great artist lost in his art, he is in his place, and proves himself already a most interesting person; for no other artist I ever knew could so completely cheat me out of my purpose to inspect his work. Well, then, maybe he is a master artist, so great and original that he has hidden by his art the secret of his Cloth of Gold so that at the very door all men are caught away like himself into exile. But, now, what about my thread of gold? Well, I take it again and follow it to the end, and now I will mark its track so I can identify it by these antique figures on the surface, if I should chance want it again. Well, there it goes now, and it passes right throught the golden girdle of that angelic creature and then it passes right through the golden crowns of that circle of dignitaries wearing robes, and strange enough it exactly strikes the gold crown of a seraph that rides a cloudy chariot and ends in the pavement of a city where the streets are laid in gold. Accident? Yes, of course, but still interesting. It seems to have started from the other end where gold is plentiful enough to make paving for the streets. It may be this means something. I will keep the facts for the love I have for the sincere old exile. I will try another strand. Here is a white one, composed of white silk, or linen, and I will follow it. Again I realize the same old trouble about holding to my thread, for in turning the cloth I lose it and then have to find it in such different surroundings of strange figures as makes it nearly impossible to follow it, for on the reverse side it always plays a part in forming some object of another color. But having succeeded in following it to the end, I now try to identify it also by its relations to the figures on the fabric, so as to use it easily if I wish it for measurements or for data of any kind. Well, my white thread passes through the white hair of the first named angelic-looking creature; and, yes,

it strikes the white surplice of that company of reposed pilgrims at their altar and it passes through a white cloud and ends in a white throne at the other end. This may all be accidental, but they are parallel strands and coincident also in this feature. Let us turn the cloth over and see how these threads are on the reverse side. Well, the gold strand strikes no other golden thing, but only once an inferior looking metal in a position that forbids its being gold and the white linen has no connection with anything white on the reverse side, but black, or red, or other color. A green thread followed out in the same way led to the same results. Well, here is an accumulation of suggestive circumstances, too great to call mere accident or coincidence. Here is another strand, it is red at this end, it passes through a red horse and a red dragon, a red beast, a red dress on a tawdry-looking woman, and it ends in a red flame at the other end.

I begin to feel it is a little too familiar to call this man my brother. If he can ever forgive me for my first patronizing approach and the mean thought that it was a condescension for me to leave this world to seek his company when I had nothing to leave, all that I loved having been taken from me. If he will do this, I will try to forgive the vulgarity of myself so common to my countrymen, among whom the worst men and worst manners are so often best esteemed, and where they have not the consideration to pay an exile's expenses to some distant island. Long observation and study has failed to show any connection between the strange figures so clearly wrought upon this Golden Cloth. Here are two orderly rows of objects and creatures bearing some phenomenal suggestion. They are written between with short Greek texts, and bear some sort of resemblance to the objects on the other side of the Cloth. Beyond these toward the other end and beyond the middle of the Cloth is another double row, or parallel, which seem to hold some relation to each other.

Each of these four series are seven in number and are divided into groups of four and three respectively. Evidences of design multiply. Looking at these objects of the Cloth in a general way and comparing them, they wear the appearance of having once been parts of a mighty temple with menagerie attachments, and which had been carried by a cyclone and so strewn over a plane as to excite wonder what it might once have been. But advances on the embroidered surface is difficult and a return to the threads for study showed more promise of a developed plan. Some kind of connection is certainly to be found between the threads and the objects, which each thread contributes to the raised-work in figures. But others have remarked appearance of design and felt moved with some sub-current of suggestion that left an aching wish to see the old exile's secret.

But here is another order of things: patches of well-written Greek in the form of sentiments and descriptions, historic scraps and sacred texts and significant dramatic actions. Close observation from this suggestion led me to a happy discovery, namely, that the three languages which it had braided together instead of apportioning eaoh to its own place as remarked about the Rosetta stone, were only forms of one language. That is, the story of the Cloth is written in good plain Greek, and most important of what was written was also dramatized, and what was written and dramatized was also chanted by a great chorus. And then it also appeared that all these old strange figures were a kind of alphabets to assist in the solution of the story what it was all about.

Here then is art, both the artisan who wove the Cloth and the artist who formed these various oriental and sacred emblems, in relief, and he is musician also, for there are seven chants as well as seven seals and seven trumpets and seven bowls, etc., etc. Further search made for numbers show that three and four are of frequent recurrence and fall into groups of their own, where three seems

to identify one class and four another class, and in the series of seven, which are five in all, they are always in some way marked off into separate groups of three and four. Also twelve and ten seem to bear some mystic relation to the story, not at all in sight as yet.

Well, my old friend has gotten me interested, but a thousand busy persons before me have with pencil tried to figure out a meaning and failed. What of the happiness he promised? That none can yet tell; that no one claims to have found as yet.

CHAPTER III.

Well, it was a reverie, and I am returned to myself again and to the Cloth. I have found a treasure, a balm at least for me; a place of exile from a world of his own, where lived a man who wrought and wrote and braided, and composed music and drama, and forgot his exile and got his mystic Golden Cloth, bound up with the sacred writings, as from heaven, but did not get himself understood as yet. What charms could so absorb, what fascination? He is lost in another, and I will find his hero, too, and find the secret he has inwrought into this Cloth of Gold. He is a seer, is given visions and words and songs, which he is told to write, and he follows and obeys and weaves his Cloth as he is told on the pattern seen in the mount of vision; and so weaves the Cloth and embroiders it with symbols and writes the drama of it, and chants it with harps and viols.

Well, this is a reverie at any rate, and there are depths beyond for me. I have found a home for my thoughts at least, in exile, pleasant enough, and here for my companion is a man who found occupation for his heart, also, as well as for his mind. I will linger here. I will abide with this strange, faithful, long ago exile. I feel sure there are other depths to this strange old Cloth.

Could it be that he, too, like myself, had sought some one else who should company his solitude and steal his thoughts from sorrow! There he was happy. Now, here is a considerable patch of plain Greek, near what may be the beginning of the story, if story it be, and translated it reads: "Your brother *Ιωαννης* in affliction partaker with you in the tribulation and kingdom and

patience, which are in Jesus, was in the isle called Patmos, for the word of His testimony." A martyr for Him, for Him who was martyr for humanity, for all men. Yes, but then my solitude did not come that way, still I own to my own heart that I hold it against my own time; that, as an evangel, the more honestly I have spoken and acted against public corruption for the honor of His name, the weaker my support and the more rapid my descent, or ascent, into the ranks of the laity where I arrived several years ago, and where I took an invoice of my effects and found I had saved manhood and conscience and discovered the rest was not worth the contention, and for the age to come just as well off, and for this world nothing but Emily, and she—well, my consolers said, "far better she were dead."

My exile craved nothing but the solitude of the hermit.

The world, the same old world that had crucified the Lamb, and had banished Him, permits me yet to live in it or to go into exile, if I choose, if I will only pay my own way. But no free passes to Patmos for me nor any in this age as in that. And now we, if He could but tarry till I get there, might have it in solitude and together all to ourselves. I do remember that it was intimated he should tarry. To an inquiring follower who, referring to the seer, asked the great Hero before He became a martyr: "and what shall this man do?" replied: "If I will that he tarry till I come, what is that to thee?" This saying went forth among his followers that he should not die, and it floated down the stream of tradition till near our own day in some countries where "prester Yahonnes," as he is called, is fabled in folklore as still living, hidden from sight, but whose reappearance is always as imminent as his Master's. But Jesus did not say, he shall tarry till I come, but "what is it to thee if he, our seer, who calls himself our brother, what will ye if he tarry till I come." And here it is recorded as true as heaven by this exile: "I was in the spirit on

the Lord's day and heard a great voice behind me and turned to see, and "he laid His right hand upon me, saying: Fear not, I am the First and the Last and the Living One and I was dead and am alive forever more and I have the keys of death and hadese." How startling and ominous the circumstance; how more so the announcement! Do I believe it? In what way and how?

Well, yes, here I am, threading my way into the dear, strange old book, and in what a strange manner I have been led into it and what new and strange perspectives seem to open to my entrance, now that my own exile hath turned me about. What, if I should find in this precious old Cloth of God that which is stranger than finding the faithful friend of my youth, its hero, a condition of things described that would show the difference of things in favor of my old friend, the exile, having had his traveling expenses paid by this old sinful world when it sent Him out, and my own times in which I can stay or go as I please, if I will only pay my own way.

Well, of course it is next to impossible I should find matters of this character, but I can not help thinking what a strange and truly awful thing it would be if this general and manifest change should be found to have been woven into our Cloth of Gold, and if I can pardon my own venture what, if it should there be found, too, that another condition of the world, different from both these, should be found described as our imminent future? But all such thought must be suppressed, though there is something in this mystery that relates and affiliates with my exile and pleases my heart. But this I have discovered, that an unaccountable charm hangs like a rich oriental drapery all around every approach I make to the Cloth, and its secret already is its power, both to engage my heart and to divert my mind. When I study the details of the mechanism, I am drawn toward what seems to be

the larger designs and vice versa; and at every approach from whatever direction a peculiar fascination of interest and perturbation of feeling seize me. I resolve to dismiss my imaginations about what might be contained herein of the great movements and changes in the world, or the possibility I might find my own age, seen from a clearer atmosphere and beyond the reach of its taint. Also I will dismiss the doctors of divinity, and in searching for the supposed treasure of this Golden Cloth, I will follow a motto I took from an American journalist when I yet walked between the plough handles for my sainted father on the old farm near Wilmington.

"I would not be bound even by the silken cords of gratitude to that which would render me indisposed to accept the deeper truth that may dawn upon my apprehension to-morrow."*

These incidents and reflections are as much a part of the Golden Cloth to me as though they were woven into its fiber. The approaches to it are a part of and inseparable from the Cloth. I cannot separate my experience from that first thread of gold, nor from the last drama of the work, nor relate it intelligibly by any other method. It is with a feeling of regret that these simple and altogether truthful statements should wear any appearance of the fanciful and novel, for I remember to have read but one novel, "Uncle Tom's Cabin," and can neither read nor write in such strains from lack of interest.

But the exile of Patmos, who calls me his brother, is not there now, and I am not there, but his work is here, and I am here with it, his Golden Cloth. So it is for the surest, and to me the strangest thing about it all is that it a woven cloth, and without seam, and it is embroidered with cherubim and all the heavenly bodies, sun, moon and stars, clouds, rainbows, rivers, seas, islands and mountains, abysmal depths of the earth; grass, trees,

*Horace Greeley.

temples and cities, are wrought in relief by the very threads that constitute its warp and its woof. Its embroidery has all manner of precious stones, armies in the saddle, and cities, etc., etc.

Whoso will, let him follow but keep still and into these strangely arranged objects we will go and search as for a hidden pearl, the long reputed mystery said to be contained within, and on the outside of this world's gift of the Golden Cloth.

CHAPTER IV.

There are seven letters written to seven churches located at Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laidocea, our exile, acting as amanuensis, etc., is told to "write." Our first pleasure will be to find if there are any strands here that lead to further discoveries of the nature of this Cloth. We notice that these seven letters are observably uniform in structure, and yet in some way also have a wide and pleasing variety and presenting the author in the most opulent manner of oriental princedom, offering fabulous promises to his followers. Seven churches, seven angels, seven spirits, seven stars, raises the number seven at once into some mystic prominence, and it is further strengthened by the septenary construction of the letters themselves, which receive the following natural and simple divisions:

1. The address.
2. Signature.
3. Commendation.
4. Instruction.
5. Exhortation.
6. Warning.
7. Promising.

An advance upon the cloth a little way finds the oft recurrence of seven, and in every case connected in some way with the church. But we meet with strange things, mentioned here as though we had met them before—something promised that we had never heard of before—"the hidden manna" and the "white

gem stone" with "a new name engraved in it, which no one knoweth but he that receiveth it," something wrong here in regard to natural order. Perhaps we have got the reverse side of the cloth or the wrong end of the strand? This latter proves to be the truth. The strand starts at the farther side or end of the cloth, where we find a city whose foundations are of gems, most precious, and plenty enough to lay into its foundations, and trees are growing along the streets that bear twelve manner of fruit and yield their fruit every month. Acres of manna, and no longer hidden but free to all. So we have learned to be careful to find out which end to begin, or that beginning on this side and following along the Golden Cloth we shall meet threads coming while following those going, and so cross read our story into conflict with itself, and by colliding annihilate the sense, and so never, never find the long sought treasure.

Well but to be mindful these seven letters were written to seven actual churches, though long ago perished, and they are threaded into and made a part of all this mysterious Cloth of Gold. They are thus seen distinctly as seven churches, but also in a larger view they are in one. Yes, stranger than fiction but true, and in some strange way they are bound up in the fortunes of this story of the Cloth, whatever it be.

But in these letters also are matters purely local and temporary by the lapse of time, for we notice some short threads also of varying lengths here exposed.

The tone of these letters show quite a letting down from the dashing, splendid and complex orientalism of the cloth further ahead, and we can better begin our studies in this lower atmosphere of symbolic altisonance than in the upper register further on. Notice then that in addition to the threading of these letters into the whole fabric by mentioning as belonging to them matters found at the further end, that the writer of these letters

distributes his princely and priestly signatures across the entire seven letters seen at a glance if laid side by side. To one his signature is thus, sayeth "he who holds the seven stars in his right hand," etc., to the next it is "he that came from the dead," etc., and to the next "he that hath the sharp two-edged sword," etc., etc.

The same thing occurs in the enticing and honeyed promises that close the letters. They are drawn across and distributed among the seven letters near their close. Here the author has by a triple cord, or by three strands united these letters to the Cloth, and also has knit them close together without in the least marring their autonomy. Well, this is more than art, more than any art I know, and the Shakespeares may yet look feeble by this new art of literature.

Here is omniscience itself. If the fact of these letters being inwrought and woven into the warp of the entire Cloth shows that what lies beyond the letters themselves is the history of the ages following we have a basis on which to proceed to find it out. If there are other elements in these letters that show themselves but fragments with missing parts or exposed threads that enter into the make up with other parts of it, we have additional evidence that the glass that was used to view these churches was altiscopic, looking above and beyond them at the same time it was looking at them full view. That would be omniscience. We will watch for that as a dominating fact as it seems more than a possibility. It must be noticed that the writer of these letters from the island seems in some way commingled in the authorship. The author tells the exile to write to the angel of the church at Ephesus, but addresses the body of the letter to the church itself, not the angel, and after instructing, warning, exhorting it, etc., he makes his promises all to individuals and not one to the churches as such. The author associates with him in these letters the

Holy Spirit, and strangely enough, the Holy Spirit exhorts the individual to hear what the spirit sayeth to the churches. The two authors of these letters are elsewhere in the Cloth found in the same regular relation as author and sanctioner So, not only are the elements of these letters to be found throughout the length of the Cloth, having their origin at the farther end, and so are knit into all its fiber, but the writer and sanctioner, and also God who gave the revelation, are woven into it in like manner, and are inseparable from all or from any part of it. Here are the rudiments of a governing principle to be followed in our pursuit, that things which seem to be diverse are here shown to be similar or identical in nature, and that things without losing their autonomy or selfhood take on also larger parts and are made to represent greater power than in themselves possessed. Here is a field of transcendence. Here is a power of expression unequalled. The types of these real veritable churches are to be carried as standard in the mind for measurement of all that may profess or seem to be such.

Now I see the story was woven like cloth so as to preserve its perfect unity. I take the suggestion that I shall not attempt analysis but synthesis. I will not treat it as a block puzzle to be taken to pieces, but what I now suspect to be true, the mightiest facts of all time and all things to be put together by deeper relations. I am to see how they are united and where, and so find things closely connected that seemed widely diverse. They are to be united in their greater and inner meanings, not in their outward and changeable. In finding their greater meaning I shall find their essential likeness, their elements, their power. The old question "why did not the author of the Golden Cloth come out plainly enough to be understood," deserves a moment of thought.

The hero of the Golden Cloth once walked on this earth and

spoke to the people then living. He had a few close followers to whom he confided his meaning and purpose, but to the multitudes he spoke always in parable and "without a parable spoke he not unto them." After a discourse of this kind, while standing in a ship and addressing vast multitudes of people, his followers came to him and, as if to chide him, said: "Master, why do you speak to them in parables," and his reply was: "that seeing they may not see and hearing they may not hear." Even when a ruler came to him inquiring, he replied in language so mysterious that he probably understood not any part of it. Why he chose this course is not on our track to further answer now. There are no parables in the Cloth of Gold, but we may find—can we venture to think of it—thoughts so great as could not be contained in any known language. Dare we hope it that the author is too princely to appear in any language worn into unclearness by this sinning world? Does the Cloth of Gold really contain a language nowhere else to be found on earth; a language native to higher and greater thoughts than man's sphere? We will see. But one thing we are sure of: the language of the Cloth will be the author's own and will be new and on a scale commensurate with the theme. It required a new grave for his dead body to lay in three days, and he will not likely walk down these ages in garments that will tarnish and accumulate its earthly dusts.

But why do you not call it the "Revelation of Jesus Christ?" Because it is not, and all persons agree it is not revealed, and even declare it can not be, and so place a prohibitory caution upon the attempt. The word revelation has become a kind of world-word, which has suffered from the world's tarnish. I did not come to its study from that point. The moment I look at it as a theologian, I can not see it nor understand, for a veil is on my face, like that which Moses wore, and in figure was attributed

as the blindness of Israel, so they could not see to the end of the law. When I view this from the lower view my troubles gradually leave me. If I attempt analysis, or what passes for it, I am at once lost. But when I attempt the synthetic or unifying method, which I do in the face of the greatest throng of heterogeneous things, the way opens to me, and all becomes strong, consistent, unific. And the number of elements continue to be reduced till all becomes a very simple and consistent story, considered as such, and entirely free from all fugitive or vagrant parts, the whole being reposed within a few elementary principles.

By so avoiding outward and seeming resemblances and adopting those that are essential, we have a many times multiplied power of expression. And this expression is free from the limits and imperfections of ordinary language. His earthly ministry was conducted in parables, or dark sayings, but his ministry through the ages succeeding his ascension is conducted in a threefold language, producing the most remarkable speech ever heard by man. And not only is the character of this Cloth of Gold a climax, as regards the preceding divine writings, but is itself a climax in every respect to the close. Of the dominant language here used, the symbolic occupies the same relation as parable did in his earthly teaching.

Parable is an easy form for teaching elementary principles and served the purpose then present, but for a world-wide and age-long form of teaching the symbolic was adopted for the Cloth of Gold. The symbol does not compare one thing to another. That is similitude, not symbol. To illustrate the things above by what is passing on earth, is parable, and to illustrate by possible or imaginary events of life, the way in which eternal issues are produced is allegory. But the symbol, unlike these, brings the deeper meaning at once to view, stripped of that which is accidental, leaving its essence alone upon the mind. Its power is in

its being able to flash pure thought directly into the mind, or in flashing it from two or three polished points till its refractions have purified, enlarged and intensified it into untold power of expression. This occurs several times upon the Cloth of Gold, and when the veil is removed from the heart will be felt as the real, true and mighty power of him who "spake as never man spake." In leaving the seven letters, we must bear our threads in our hands. Here we learned: the element of anticipation is a part of the structure of the book, many things being found here that belong to the further side of the Cloth. Also the element of climax, which enlarges every current of thought till it swells into the highest power at the further end, and the element of omniscience, which sees them all at one view and connects them by their essential nature, etc.

THE GREAT FOREVIEW.

The opening vision begins, "I saw a door opened in heaven." Heaven does not mean the abode of God as used in this Cloth. It must be taken in the Cloth's own use of it. The voice of a trumpet sounds but connects no personality with what is about to be shown. "Come up hither," does not mean to leave the earth nor even his prostrate position; does not mean to rise up in mind as from the earth, but to come forward that "I may show you things which must come to pass hereafter." It is a look into the future. The "things hereafter means the end of the world, considered as a world in opposition to God."

The scene that follows represents the hero as victorious. It is the millennium scene, the fruition, the victory of our prince, and describes and illustrates the condition of the world when brought under his rule. The last thing to be in fact is the first to be presented.

The exile is acting the part of a good angel in writing what

he is told, what he sees and what he hears, and leaves us to guess what he thinks. Straightway he was in the spirit. First, notice the number "*four*," we suspect a hidden meaning in it. We have "four" general objects of interest about a great throne, and we have four living seraphim, or creatures, and twenty-four senators and seven lamps of fire and a glassy or white sea.

The vision is one but is in "four" parts. The twenty-four senatorial judges represent the world under the dominion of Christ, considered as Jews and gentiles, or the old dispensation and the new. The four great creatures represent the world powers, considered as governments now doing his will in the millennium. The seven lamps of fire represent the churches considered as bodies culled out from the world, already recognized in the seven letters. The glassy sea represents all the people dressed in white linen; the people, considered as such apart from their other distinctions. We will ask the spirit of Joseph and of Daniel to go with us to interpret this vision. When Joseph dreamed that eleven sheaves had bowed down to his sheaf in the harvest, he told it to his brethren, but when he dreamed that eleven heavenly bodies had bowed to him, he told his father also and was rebuked for presumption. But his dream was kept. When sold into Egypt and thrown into prison he interpreted dreams for his fellow prisoners, and was by the circumstances of their fulfillment, called into court to interpret a dream of the king. The king dreamed he saw seven lean beasts devour seven fat ones, etc., and then he dreamed that seven lean ears of corn devoured seven fat ones and remained lean as before, etc.

Joseph said to the king: "The vision is one, but God hath doubled it unto thee that thou might know it was from God." His own double dream was afterward fulfilled through his interpretation of the king's dream.

The king of ancient Babylon had a dream which went from

him with the going of the night, and he sent for Daniel to whom the dream was repeated, and he gave the meaning of it, so it, also, was doubled. This dream of the fourth chapter, now before us, is doubled. It is the true picture of the end of his contest with the world powers, his work and mission among men, the time of happy fruition and reward of his righteousness. Its being doubled is the assurance it is from God, founded in the facts just stated. A throne is set in heaven and one sitting upon it who to look upon was like a jasper stone and a sardius. The sardius is the first gem and the jasper is the last in the breastplate of the high priest, which he wore in performing his office. They thus represent the breastplate, and the breastplate stands for the priesthood and its offices of offering blood, etc. This means that it is a priestly occupant now on the throne, and not a legal like that of Solomon, but a priestly and merciful throne. There was a rainbow about the throne "like an emerald to look upon," that shows the throne has fulfilled or is here fulfilling its promises to bring the world under heavenly rule. It is "like an emerald," that is, green in color, and green means living as opposed to dead; a living throne, not something past and dead.

The senators sat upon "twenty-four thrones round about the throne." The world, as religiously divided by Jew and Gentile; twelve judge the Jews and twelve judge the Gentiles.

This is an old distinction and holds recognition here.

They are in white robes, and the white thread runs through all their robes, and they wear crowns of gold, and the Cloth shows the gold thread we first followed passes through all the crowns; and out of the throne proceeded "thunderings," that is, God's word, and "voices" of men who spoke it, and "lightnings," the effects upon the minds of those who heard it. The seven lamps of fire burning before the throne are "the seven spirits of

God." They are also the seven spirits of the Lamb. These spirits are also called "seven eyes and seven horns" of the Lamb. Seen from the earth view they are candlesticks, and candlesticks are explained to mean churches. Seven is never used in the book for a bad purpose, except in the great parody field yet to be known. In the midst of the throne and round about the throne were the four living creatures composed entirely of eyes. They represent the world under the configuration of animals, and the animals represent governments and are placed as emblems on their national flags. "The first one was like a lion, the second one like a calf, the third one had a face like a man and the fourth one was like a flying eagle." That means that at the time of the fruition, when the priestly conqueror sits on his throne and all the world acknowledges his supremacy, then the world shall be strong as a lion, obedient as the ox in yoke, intelligent as man and swift as the eagle to do his will. And as the four creatures each have six wings (composed of eyes, also) they represent their method of elevating themselves, that is, by the truth of God, which alone can raise a person or a nation. Two of these wings, as seen in a similar or parallel vision by an old prophet, covered the feet, that is, scripture fulfilled and past, and two covered the face, that is, predictions of the future, and two they used to fly upon, obedience to present duty. These creatures have no rest day or night, because no day or night on the earth could ever reach them all at one time, spread as they are around the whole earth's surface, all kindreds, tribes, etc.

It is said these creatures sat "in the midst of the throne and round about the throne," a mechanical impossibility. But that is the way he tells us that while they were in power, reigning with the throne, they were also about it, or under its sway; that is they were both ruling and serving at the same time.

These world powers in such positions would of itself show the fruition state, worshipping God and being joined in his rule. The elders also represent all time and all people, and this is doubling the vision. The lamps are the churches and they also are in the fruition, and the sea of glass also represents the saved. So we have the elders and creatures and the churches and the saved people, a double vision of the millennium, the thousand years of his reign. The four creatures say "holy art thou," etc., three times and the senators join, and they fall down and worship and cast their crowns at his feet.

We are holding strictly on to our strands. This one starts in from the further end of the Cloth and when we reach there it will have a swollen appearance.

If we follow these twenty-four elders we find it runs right through them seven times in seven different places before we reach the end of the Golden Cloth and coming out at the other side, they have harps and other instruments besides their crowns and robes. Or take the four creatures thread and seven times it passes through their figures on the Cloth.

It is the fruition; the victory of the conquering hero over the world. It is presented first. It is the mark toward which the acts that follow all tend. It lays the field of conflict clearly in this world. The incongruity of four great creatures like a lion, a calf, an eagle, etc., before the throne in company with the elders, etc., is prophetic. There was nothing like it ever occurred as yet in this world. It is a scene representing a condition on earth yet future. The first promise of the Bible will be the last to be fulfilled: "The woman's seed shall bruise the serpent's head." It is pictured here at the further end of the Cloth of Gold, a lake of fire and Satan going headlong into it.

The order is the same here. The last condition comes first in place. The inconsistency of world creatures mingling with the

heavenly, shocks our feeling, used to a very different association of facts of our own experience. But toward a different state of the world, we start on the campaign of centuries. We shall hold on to our threads.

We will look at the element of climax. Take for instance the warnings to the churches. He warns the first to repent or he will come and remove the candlestick, but to the last one he is now upon them, at their very door. "Behold, I stand at the door and knock." There is the same increased or climactic order in his promises. They rise higher as they proceed onward through the seven letters. Now we have found that the threads of our Cloth run both ways, so we have the anticlimax threads also, and what if we should find broken threads? It must not be forgotten, for the Cloth is so woven, that anticipation and retrospection must be continuous, and so the interpretation of the first dream must wait a little for further confirmation of its truth. The running in both directions as if by continuous threads suggests the Aramean method of writing forward and back adopted by the Hebrews and here expressed by the woven appearance of the composition.

CHAPTER V.

THE FIRST GREAT DRAMA.

Here is another area of the Cloth joined to and connected as by a neck to the fourth chapter.

The same throne remains in the scene and the same enthroned one has now in his right hand a book written within and on the back side sealed with the seven seals.

The number being seven suggests some word for the seven churches, and this word is from the throne, but it is sealed and cannot be read except what is written on the back, and is held in the hand of the throne.

Such a message from such a source excited a great interest, and a strong angel with a great voice asks: "Who is worthy to open the book and to loose the seals thereof."

The voice was so loud it was heard in heaven and on earth and by those under the earth, but no answer came back.

In neither of these three places could any one be found able to open the book or to look thereon.

This was too much for the old exile.

He heard the call and saw all anxious faces turned that way and none more anxious than he to know what it contained.

He was overcome, so he says: "I wept much because no one was found worthy to open the book, or to look thereon." Here, now, I see my thought was well taken that the secrets of a great prince are not to be "pearls cast before swine." Not to be trusted to every sort of fellow. Even my honest old hermit prince stood back; felt himself humbled in the strange company

of such majesty and his heart sank down and he wept much for one able to take the book and loose its seals.

One of the elders said to him: "Weep not, for behold the lion of the tribe of Judah, the root of David, hath prevailed," or has overcome, to open the book and the seals thereof.

He looked and beheld his adored hero impersonated in a slain lamb "standing." Here is ecstacy enough. Our old hermit is happy now in his chief among the ten thousand, standing alone before the wondrous throne of jasper and rainbow, in reply to the call for the most able person in heaven or earth. If it were nothing but a day dream his heart would quicken with joy at the thought of such an emergency being promptly supplied by his slain, but risen and living prince, now the center of attraction for all eyes, and in the character of a victim of this world's wrath made victor in that better world's love.

No exile is a trifler; it is near impossible this one could be, but I only say, looking at him apart from any other consideration as of visions, etc., he is deeply interested, and we cannot help entering into it with him.

He is pacified with the promise that his Master-Prince can perform the task, and that this is he, and that the exile himself will hear the glorious news when the seals are broken. Of course I knew all these things by some sort of sense that does not now belong to me in thinking on it, and which I shun to recall again, for that, too, is a fabric much worn, because much handled and as a song too often sung and weary to me, and connects with things non-elastic and ill-timed; and may be, if I venture the hope, this Cloth of Gold may yet discover to us that this apathetic age is a part of a system of things which always belong to the going-out of one epoch and the coming in of another; or rather that without losing anything of what we have just learned the better to value the next lower.

But where is our exile as to this vision? What does it mean? We have given no attention to the first chapter, except to notice the text in Greek, in which the promise is made that he shall be a happy man who reads the sayings of the Cloth. There may be found plainly written these words: The revelation of Jesus Christ, which God gave him to show unto his servants and he sent and signified it, etc." The words "revelation" and "show" and "signify" all occur in that first sentence and suggest this book he has taken to open may have some connection with that. Yes, we remember that we said, a strange discovery we had made in the Golden Cloth was that it speaks the story of its hero in three ways: by plain speech and by dramatization and by chanting. Well, this is the first item in the first line of the Cloth dramatized, and here, in the figure of a Lamb, the giving of the revelation is shown. A little further ahead on the Cloth is the chanting of a new song, one line of which is "Worthy art thou to take the book and to open the seals thereof." That connects the Lamb with the revelation. As the Cloth shows no other instance of a Lamb being slain, we conclude this to be our exile's hero. He says: I am he that was dead, and behold I am alive forever more. " He laid his hand upon me and said: I am he that was dead and behold I am alive forever more." The Lamb, looking as though it had been slain, is the dramatic expression of this twice announced truth. He is also now called the lion of the tribe of Judah and the "root of David."

Judah's distinction came from his powers and courage in vindicating the honor of his family and his aged father, dying and leaning upon his staff, left as his last words this encomium as a legacy to him, "Judah is a lion's whelp," etc. And this was a national watch-word in Israel for bravery. David, pure and simple, from following the sheepfold, with the cunning use of his sling, felled the swaggering giant that held Israel's army in fear. Now, we

begin to see another secret of the exile's method of teaching. The leading and characteristic thing in the lives of these two men are run together into one current of light, and are flashed into the mind by one fragment of a sentence to describe the quality of the person who is about to take the book from the hand of Him that sat upon the throne. Judah for lion-like strength and David for skill, etc. But lest some one may suppose this means lion or brute force; the great oratorio or chant that follows this act describes this mighty power as worthiness, and this worthiness was in his having been slain, and "did purchase us to God by thy blood." His humble service was his mighty power. Not only power, but the refinement forbids any thought below the highest.

The smallness of David's stature compared with Goliath, who relied upon mere brute force, adds symbolic beauty and delicacy to the thought. The literal and proper translation adds still more to the power of the expression, which is the "Little Lamb," diminutive and endearing. It occurs twenty-eight times, four times seven, and in every case he is the "Little Lamb."

The exile sees and hears all this of his hero and tells it. Oriental magnificence, entering with the most delicate conceptions of purity, as power, love as power, weakness as power. What a real prince of the house of God is his hero, and, if his hero was an invention, then what a royal prince of the house of God was the artist to conceive of a character wearing the most pleasing and bewitching attributes ever conceived of by mortal mind! There can be no solitude where such a man is. His genius would fill the place of his own hero, if he had not a real one.

I see myself in a palace of splendor, whose massive towering columns stand deepening into interminable perspective and hung with the most gorgeous draperies in whatever direction I look. There is a warning to the vulgar, not to enter here. The great

secret hidden from the foundation of the world, which eye had not seen nor ear heard, and which had not entered into the heart of man, this or that part of it which belongs to and concerns the Little Lamb, is conveyed to him from the Father as a book written inside and out. As Moses stood far down in the line of the march of the race and, in vision, gave account of creation's dawn, so the Little Lamb stands apace to give the world the secret of its glorious end. Here, on the Cloth of Gold, it shows him receiving it at the hand of the throne, contained within seven seals and by him to be "revealed, to be shown and to be signified." Three times said.

There can be traced from the earliest writings of earth a secret, a mystery, as to the outcome of our race. The hero of our exile often referred to it and couched his meaning in parables and hid it from them for the time present. But here, with a witnessing world above and on earth and below, is performed the giving of a sealed message which this Cloth shows to be united with threads that run from those actual churches at Ephesus, Smyrna and others along lines that must refer to the future, and so unite all events in one. The great oratorio that follows this dramatized giving of the book, and here called a "new song," takes on great expression. The "Little Lamb" is their praise as having redeemed us and made us a kingdom of priests. Ten thousand times ten thousand and thousands of thousands join the glad acclamation, and the four creatures and twenty-four senators again, and all inanimate creatures are given voices, and in a rising united and universal crash of harps and voices they sing and pour out incense in a seven fold ascription of glory to God and the Lamb.

We have begun to get a footing for finding the secrets that underlie the construction of this mysterious Cloth of Gold. Then its riches must follow. Our exiled prince's hero is presented under a great many phases. The names given him are

full of character packed into them from the brilliant points of earth's greatest heroes and instead of likening him to any one of them by certain resemblances, he gathers out of them the essence of true excellence and twists them together and flashlights them into the soul and sends that light up to our hero's character. This is suggestion that every great and sacred object may be subordinated here to add expression to the glory of this prince of heaven. Now carefully and thoughtfully looked at, the first chapter is seen to be a title page with the portrait of the hero, fully invested with his titles, personal and official, as he is about to begin his course. The exile sees him clothed in white linen, girded with a golden girdle, his head and hair white as snow, his eyes like fire, his feet as burnished brass, his voice as the voice of many waters, holding in his right hand seven stars and walking amid the lights of seven golden candlesticks, a two-edged sword coming out of his mouth, and his face shining with the full glory of the sun. Following this introduction are the seven letters, among which he distributes his titles and honors as symbols of himself and of his functions, and then comes the vision of the fruition and then he takes the book to break the seals and to show what is to transpire in the long intervening space. But the manner in which the exposure is wrought into the fabric is that mysterious mirage that swallows up every one's attention who tries to follow the threads to enter its storehouse.

SEALS AND TRUMPETS.

The story that is woven within the Golden Cloth is contained in seven seals and seven trumpets. It came from him who sat upon the throne, who held it in his right hand, and it was sealed close with seven seals and thus given into the hand of the Little Lamb, who opened them, and from them the seer tells us what he saw and heard from them when opened.

These two series the seals and the trumpets bear a complementary reference and dependence upon each other.

The trumpets are a kind of supplement and companion piece. The seals, as seen on the book, contain all the matter of the book. The trumpets are explanatory and all that follows after them are in turn explanatory of the trumpets as the trumpets are explanations of the seals.

We are confused at the first with the dim outcropping of characters which seem to lie under those on the face. There is an inner feeling that the Cloth had been written on before with other designs, and these are super-imposed or embroidered over them, bringing a confusion, like our first attempts, at following the golden thread. This subconsciousness is right, so our eyes which see clearly only what lies upon the upper surface, but went not below, failed to see the bearings of this distinct dualism, which is found to pervade the Cloth of Gold in all ways and places, showing that the vision of the seer is given on the exact pattern of those given to Joseph and to Daniel, and which the former explained as God's way of assuring the king, that what might otherwise be taken for a mere dream was thus assured to be given of God for a great purpose.

But why use the two series of seals and trumpets for conveying it? How do seals and trumpets find any connection with the matter contained either logically, chronologically, or otherwise? The relation of the seals to the trumpets is the relation of the Little Lamb to his apostles. The seals are the Christ, the Lamb and the trumpets are his apostles. The Lamb is represented as seals because his ministry on earth was sealed. The apostles are trumpets because he made known to them the secret of the Father and told them to preach it abroad to the ends of the world.

While he was here in the world the Little Lamb spoke to the

multitudes in parables. His disciples came to him after he had seemed to throw away the opportunity of a lifetime by addressing the great multitudes in parables. They asked him why he had spoken to them in parables, and he told them it was in order that "seeing they might not see and hearing they might not understand." He explained his parables to his disciples in private and said: "There is nothing covered that shall not be revealed, neither hid that shall not be made known." "What I tell you in darkness that speak ye in light and what ye hear in the ear that preach ye upon the housetops." He told his disciples they were his friends, and, therefore, he had made all things known to them which he had received of his Father, and he would no longer call them servants. Our exile himself had laid his head next to the breast of the Little Lamb at supper. His ministry was sealed, the apostles ministry was trumpeted and hence the great revelation is contained in seals and trumpets lying side by side. He told his apostles they should tarry and not proclaim till he had endued them with power from on high. Seals and trumpets therefore symbolize the gospels and the preaching of the apostles. He promised them, saying, "Lo I am with you always to the end of the world," and truly here they are joined in one ministry. Woven into this rare, this precious old Cloth of Gold; then we may seek the Little Lamb and his apostles companying together down the ages, if we find such outcome to the story. More than thirty years after the last letter written by Paul we have wrought in silk and gold the symbolic expression that the Lamb in symbol of seals that represent his world ministry, and the apostles in symbol of trumpets that sounded out its meaning, and they are to speak again this their last word. The seals will speak first and the trumpets will follow. But they cover the same field and do not join one to the other in chronological order. There will be no change of administration,

nor succession if these continue to speak to each passing age. Can it be possible? Do these seals and trumpets speak of the passing centuries? Is he here, and are his apostles with him, wrought wondrously into this Cloth of Gold never read till now? What may these threads contain? But as there are twelve apostles and twelve is a symbolic number, how can they be expressed in the number seven—seven trumpets? The form of expression contained in the Cloth is found in groups, and to each group is a dominant. For want of observing these groups of symbolic expression long study was lost. But the dominant once found all other incongruities disappear and every word becomes a sword of truth from his mouth and not longer a dark saying. In the present group we have the number seven dominating, so that the Little Lamb is in "seven eyes and seven horns." He has seven stars and walks amid seven candlesticks, even the spirit is in seven and the Father himself is in seven. Seven spirits, seven lamps, seven churches, and seven trumpets which are the apostles and follow the seals and expound to us what the seals vaguely hint. We shall yet find the apostles in their own number twelve. But how strange, how mystic the appearance of this well wrought Cloth of Gold. It is embroidered on both sides.

There are two sides as if the book when its seals were broken were unrolled as a scroll. There is a right and a wrong side to the Cloth of Gold, that is an upper and lower side. It is a pattern given to the seer to follow as God gave to Moses a pattern and said, "See thou make all things according to the pattern shown thee in the Mount."

The first group of four of the seals are on the under or wrong side of the Cloth and the later group of three are upon the upper side. The trumpets likewise. What does this interruption in the series say to us? What is signified therein?

One of the groups gives the world view, or world side and

the other gives the heavenly. In this respect the five groups of seven are alike except the evangels to be noticed in place.

In each of these series of sevens we have the world view in the group of four and the heavenly in the group of three. The contest is between the heavenly powers and the world powers, the battlefield has been shown to be this world and the contestants will be noticed later.

We are now again full in the face of the dual method, the dream law, that pervades the Cloth. We see its first striking manifestations in the letters with two authors, etc. Then we followed it to the fruition scene where we found the double dream and key to unlock the meaning of it. We saw again that the twelve apostles who are to judge the twelve tribes of Israel were doubled, so as to recognize the gentiles and so gave us twenty-four elders to represent Jews and Gentiles in the great fruition. We also noticed that the book in the hand of him that sat upon the throne was written both within and on the back side or outside, so now the Cloth of Gold itself has an upper and lower side and is written and figured on both sides. These dualities all follow the two tables of stone on which God wrote the law given to Moses. That is the basis and ground of the pervading duality of this vision.

The two tables are themselves symbolic and represent the truth that God's covenant is two-sided. God proposes and man accepts his covenant. The first four seals are to the world and against the Lamb. Not finally but from the world view or from the militant standpoint. For this reason we find them in a separate group and they are under, beneath and not above; not on the right or upper side of the Cloth.

CHAPTER VI.

The first group of four seals are against the seer and the Little Lamb, but the group of three that follow are on their side, the right side. The letters, the seals, the trumpets, the evangels and the bowls series are all divided into conflicting groups of three and four each. The nature of the change that divides them is full of suggestion. A part of each series being thus upon one side and a part on the other, is what first gave the work the appearance of being woven as cloth, as seen in the threads.

There is a passing through, not only of the threads but of these series also, the seals and trumpets, etc., and these subjects never lose their place or get mixed together. The gold thread does not stray over to the other side, nor does the white or black or green thread ever lose its office or place. The series observe the rule, only they divide and pass through and so have lost themselves to the expositors and interpreters who have sought to connect them on one plane. Take the letters for illustration and there we find both the method and a suggestion of what it means. The letters each contain a promise from the Little Lamb "to him that overcometh, etc." And the Spirit warns each one saying, "Let him that hath an ear, hear what the spirit sayeth to the churches." The transposition from their respective places in the letters of these two items contains the suggestion that led to the discovery of the passing through of the series from one side to the other.

That is, the promise of the Little Lamb which comes next to last item in the matter of the letters, changes places with the fourth

letter and comes last, whereas the Spirit's warning, which came before it now takes its place.

These letters lying side by side present the crossing of the two items. The promise goes up and the Spirit's warning comes down. It signifies the ascension of the Little Lamb and descent of the Holy Spirit to enable the apostles to proclaim. It will repeat itself in the seals, trumpets and bowls, by marking the worldly from the heavenly side. This movement or transposition exceeds all literary contrivances. The Little Lamb is in his promises and after the third letter and beginning with the fourth the promise ascends and the Spirit descends and remains so to the close. The subjoined skeleton diagram of the letters will illustrate it.

If so trifling circumstances can picture to the mind so important lesson of events passed, what may their use not signify of events to follow? This was a venturesome thought, about this book. What if it should prove to be veritable, a correct foreview of the mighty contests of the succeeding ages, the Little Lamb in controversy with the world powers. These groups of three and four into which the series of seven are divided are joined one to another. The group of three are heavenly, the group of four worldly. They are on different sides, joined and opposed. Will not the three conquer the four and result in a sacred seven? We have the suggestion of contest also in the fact of currents running in opposite directions. Both the threads identified by colors and in serials, run in opposite directions and show conflicting attitudes by passing from above to below and from below to above.

CHAPTER VII.

The first group of seals are opened and we have an equestrian display. Four horses are brought out. Horses are world creatures and their number being four they are also in the world sign. They represent the four spirits or minds which strive in the earth. They are dim and mystic. They are only a chalk outline and wait the complement of the trumpets to give their full meaning, as Christ's ministry waited for the apostles to explain his mission in the natural world. The lessons are not contained in the different qualities of animal dispositions as we had in the four creatures about the throne, but this is a lesson in colors. The first is a white horse and he belongs to the white throne at the other end of the Cloth, and he is related to the white stone, the white cloud and the white army, and that great white area at the further end of the Cloth. The number four connects these horses with the four great creatures, all composed of eyes and represent the same general fact but under changed aspects. So the four winds, the four angels, the four corners of the earth, etc., are but changed aspects representing changed conditions of one and the same general fact. So of all the multiples of four.

They belong to this class and are all related by being on the same side and are contained in Satan, who wears four appropriated names at the other end of the Cloth. These four horses being brought out and shown by the four creatures, further illustrates the world view. They also show that the field of *contest* is this world. The colors and accoutrements of these horses bespeak

their mission. The first is white, and his rider is an archer and wears a crown, and carries a bow. It is the Little Lamb, as the world sees him, a power among powers, a horse only, and white, and expresses the power that the Lamb exerts in the world, through his own word and people.

The second one is a red horse, and his color relates him to the red dragon, the red dressed woman over there, and to the red flame that burns at the other end of the Cloth. His rider suits the color of the horse, holding a great sword and proclaims his mission is to take peace from the earth.

This is the war spirit of the world. It follows after the white horse and its mission is blood, and it lives by blood.

The third is a black horse.

It is connected with the night, and its thread can be traced to fallen and extinguished stars lying on the earth and to the black sun and smoky moon, and it has a great black spot in the middle of the Cloth, from which it gradually changes color till it becomes white at the farther end.

The third horse bears a rider who holds balances or scales in his hand, and when he appears a voice is heard explaining his purpose. That voice comes not from heaven but from earth. It comes from among the four creatures and it is the voice of the merchant, "a measure of wheat for a penny and three measures of barley for a penny." Wheat is the symbol for God's word and the barley for man's poor explanation of it, or comments, etc. Three measures signify it is something good, or at least is sold for that. "And the oil and the wine see thou hurt not." Oil and wine stand for merchandise.

This merchant is in the dark thread. He is trading and bartering heavenly things for the earthly, making merchandise of the word of God. This business suits the color of the horse. A famine price being put upon the wheat and barley shows a mon-

opoly has been secured, and the blackness hints that darkness has resulted from holding a trust on sunlight. We shall see it again. The fourth is a pale horse, mixed in color; and the rider wears his name attached to him, which is "death," and there follows "hades," or the unseen. He is a mixture of the white and the black. The first and second horses are positive, the third and fourth resultant and negative.

The white horse is the only one that seems to survive, for though he disappears now he is seen again with one hundred and forty-four thousand following him, near the extreme end of the Cloth.

The black horse leaves the field near the middle of the Cloth.

The red horse continues longer, and the pale horse continues still further till the white area effaces all traces except the white horse, which seems to claim the whole white field to himself. Persecution follows truth and darkness follows persecution, and the grey light of dawn precedes the white day. The pale horse has a field of his own joining this side the field of white.

The three remaining seals to be broken are of a different character. They constitute the heavenly side of the subject, and they come second place, because the world dominates in the seals view. It killed the Little Lamb.

The fifth seal must have had a strange effect upon the exile, for he was very susceptible to emotion, as three times illustrated in the Cloth. He is seen falling in the presence of his hero, and later at the feet of his guide, etc. To see under the altar the souls of them that had been beheaded instead of exiled was a sight whose effect he did not explain. The world has triumphed over them. At the altar, or under the altar, tells the story of their faith, their love, their martyrdom. Therefrom they cry and call for vindication of their righteousness, and there too they hear

it said unto them that in a "a little time their request shall be heard. And white robes were given unto them."

Two of the remaining three seals only, contain any additional intelligence, and these two must reach to the limit of the series. But we must notice that the three seals are a reply to the four preceding ones.

The red horse rider lifts up his great sword and says I am conqueror; and heaven replies by showing the dead are still living and speaking at the altar where in figure they fell. The white horse is driven from your territory, but the souls that trusted it are here wearing white robes. The black horse says it is night, I have put out all the lights and am doing business in the dark, and the pale horse replies, the morning is grey and is coming white.

But the sixth seal opens and the field is cleared of the enemy. All the work of man and pride of earth perish. The earthquake follows that shakes down all governments and all world dependencies of every kind, even the sun and moon, as related to the world, refuse to longer lend their light, and all worldly leaders called "stars;" governments called "mountains," and islands the smaller tribes or nations; and the visible heavens show the utter wreck of the enemies' power, and that here at last number three prevails. Men's hearts shall fail them, and their last despairing cry is to get away from the face of the Little Lamb and calling on the mountains to hide them. Whoever has read this seal series through has experienced a disappointment at the meager and intangible results. But they are like finding one sandal or one glove, worth nothing without the other. The trumpets contain the response with the same arrangement as to the groups of three and of four that we saw in the seals. But here we are intercepted by another part.

SUPPLEMENT.—THE REFORMATION.

It proves to be a supplement to the sixth seal. It gives an account of the rise of the power which overthrew the nations or world powers. As the pentecost followed the finished ministry of the Little Lamb on earth so this supplement follows the six seals which represent him and gives us the signal of the second pentecost, that of the reformation begun. The world powers are represented as in bondage to four angels that stand on the four corners of the earth, holding the four winds of the earth from blowing destructively upon the sea, the people, or "the earth," or the heavenly foliage till the servants of God be sealed in their forehead. "And I saw another angel ascending from the sunrising having the seal of the living God." As the disciples after his ascension were told to tarry and restrain preaching till they had been endued with power from on high, so here a restraint is commanded now upon the world powers, the four corners of the earth, instead of upon the apostles, as at the first, till the servants of God are sealed in the forehead; or till the new pentecost is had. In the time of the sixth seal this supplement signifies another, a second pentecost, a preparation and beginning of the reformation.

To "seal them in the forehead" is to cause them to understand the word and to be thus led by the Little Lamb and by the Holy Spirit.

The absence of the Lamb and the presence of the Holy Spirit is signified by placing this supplement at the close of the seals series, as showing his mission ended and the Spirit coming to take his place, etc. He ascended, but returned by his spirit and his word, and so that word now takes effect the second time, that is in the time of the sixth seal, but following it here on the Cloth to signify its pentecostal import. It is the first view of

the Reformation. This Reformation pentecost differs from that first one at Jerusalem. That one looked down into the dark ages; this one stands in the early twilight and looks toward the rising sun of the coming white day. In the first one the power to speak was direct from heaven and was signified by tongues as of fire upon the apostles' heads, but this one by sealing the servants of God in the forehead.

This reformation pentecost is also attended with a numbering, suggestive of changed circumstances. In this respect they resemble Israel starting out for the promised land, and hence our supplement connects a numbering with the sealing and recording.

The reformation started for the promised land, the fruition and glory we saw fully presented in the fourth chapter. The Egypt they are leaving is the dark ages, their destiny the world for Christ, and the world was restrained for that purpose, dramatized here by the angels that hold the four winds, enjoined not to allow them to blow so as to prevent the rise of the reformation; and, as after the black night of the dark ages daylight comes from the East, it is said to have been "the angel of the sun rising," that is the white horse again, only the difference in the point of view from which it is taken. The white horse is in number four; the angel light of God's truth that dawned in the reformation is in the supplement to the group of three. But this sealing and numbering are combined. The sealing is a preparation and receiving of the servants of God, and a numbering is to take strict account of them as if in the presence of some imminent and impending danger. In the world at this time we see the grey horse. It is not clear daylight and God's servants have to live in the twilight of the rising day and hence caution and protection is sought by separation between those who are turned toward the happy Canaan ahead, and those who cling to the flesh pots of the dark ages. But may we not discover

also another enemy and danger in the field at this time that required such caution in the sealing and numbering?

We will watch for that as we go, but the presence of another enemy is not in view yet, for our warriors are in two armies, white and black, but as we have directly to traverse the same ground in the trumpets, we may find another disturbing cause that led to so much emphasis, as the space occupied by this supplement would properly lead us to suspect. The possibility of our making another find on the Golden Cloth is heightened again by the peculiar way in which this numbering is expressed and the large space it occupies, being more than the whole seven seals combined. There is an exactness about it that shows us it is taken from the heavenly view, for it states twelve tribes, and then states twelve thousand, and then sums it up as one hundred and forty-four thousand, and that brings it in the number "three" also, as well as its belonging to the group of three. But lest any might suppose that this referred to a definite number being saved out of some one sect, another and a third statement comes from our dear old exile himself, who, after hearing the enumeration and the result announced, looked upon the multitude of the saved and said it was such as no man could number, and he included himself. The symbolic significance, therefore of putting the number both in the definite, and as an innumerable indefinite, is to express the thought that God is doing the numbering and he knows each and every one, but we do not, and later, if we follow the thread that leads from this area on the Cloth it carries us to other marks having a like bearing on God's special care for his children. The thread can be found in the third letter: "I will give him a white gem and a new name written upon it which no one knoweth but he that receiveth it," and it belongs to the thread that connects with all the promises.

Following the account of this numbering connected here with the sixth seal and here recognized and identified as the reformation, we meet with another of those great chantings and it is full of good cheer; and the question rises since we find seven of these on the Cloth of Gold, on what provocation do they rise? First, which side is doing the most cheering or does it all come from one side?

And if it proceeds all from one side, which thus far it does, is it made up of well mixed cheers and groans for the two sides, respectively? Well, we have had two instances at least of the bad side being worsted, but there were no hisses nor groans, and we do hope, for the high opinion we have of the company we are in it will hold out that way; for in all my experience in reform work, the hisses and stones always proceeded from the other side. This seems to support my early good opinion of the kind of company my princely old hermit would seek.

And he has, though in exile contrived to see, or been given to see, these wondrous unutterable things and to hear music and shouting, and to see those I take to be on his side, or he on theirs, refraining from a hiss when the enemy gets a fall. Perfect silence thus far, and shouting only when the right side scores a victory; a decent enough crowd, and makes us feel at home again. But I am off again into a reverie with the hermit. Something strange here. Is there another one of those illusive arts spread here for my feet, to prevent my going further, to loose me from my thread? We did not have a thread; we had two series: one of seals and one of trumpets. And we went through the seals, and the supplement that followed and got to the end of the system, except one. The supplement contains not only the sealing of the servants of God in the forehead and their numbering and recording in the Lamb's book of life, but they are seen coming out of Egypt. That is the bondage of the dark ages, and they are moving

with their great tent or tabernacle, for it says expressly: "And he that sitteth on the throne shall spread his tabernacle over them, and the Lamb, which is in the midst of the throne, shall be their shepherd and shall guide them unto fountains of waters of life." These things are not spoken of the ages to come, but of this present age where every part of this Cloth of Gold is fulfilled. No part of it refers to the life in the eternal ages.

There is not a word about the life beyond till we reach the great white throne at the further end. All here is about this world. When the exile had seen that the "one hundred and forty-four thousand," numbered by God, was a company that no man could number, of every nation and of all tribes and peoples and tongues, and having palms in their hands and dressed in white robes, they cry with a great voice, saying: "Salvation unto our God which sitteth on the throne and unto the Lamb." And all the angels were standing round about the throne, and the elders and the four living creatures. And they fell before the throne on their faces and worshipped God, saying: "Amen. Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God for ever and ever."

"And one of the elders said to me: These which are arrayed in white robes who are they and whence came they?" "And I say unto him, my lord, thou knowest." And he said to me: "These are they which came out of the great tribulation, and they washed their robes and made them white in the blood of the Little Lamb.

"Therefore are they before the throne of God and they serve him day and night in his temple; and he that sitteth on the throne shall spread his tabernacle over them." "They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat, for the 'Little Lamb,' which is in the midst of the throne, shall be their shepherd and shall guide them unto

fountains of waters of life; and God shall wipe away every tear from their eyes."

The appearance that this sealed multitude is a saved multitude beyond the grave instead of here in this world must be explained. It is true that the promises made to them require eternity for their fulfillment, but, failing to observe that our seer does not notice any dividing line between the life here and the life hereafter, has thrown the interpreters off the track and caused them to look into another world for what belongs to this.

The seer of Patmos as none other is synthetic. He effaces distinctions we are long accustomed to observe and which stand in our way when we try to follow him and hold him to our analysis. With him eternal life is not a thing of the future as with us. His words in the gospel are: "He that believeth on the Son hath eternal life," hath it now and here. Again, "He that heareth my word and believeth him that sent me hath eternal life and cometh not into judgment, but hath passed out of death into life." This fact of the seer's conception of eternal life is so necessary to understanding the Golden Cloth that it can not be lost sight of for a moment. Eternal life begun here is continuous, and the seer never allows us in any of his writings to see a dividing line where we cease to live here and begin to live above. This supplement to the sixth seal should be headed with the words: The Great Exodus, or The Great Reformation. There it is, marching, a white army of pilgrims, with palms in their hands, shouting: "Salvation unto our God," and God's great tabernacle going with them.

We get lost easily because we cease to regard this as vision in which facts and not persons, nor places, are dramatized. We see this multitude of the sealed host and at once feel that the seer actually saw them; but he did not. He saw them with his mind. They were presented to his mind and he presents them to our

mind. But, if in looking at these great actions in this most wondrous drama our attention is caught away from the acts of the stage by the pictures and painted scenery on the walls; or if we turn aside to ask what door was that which opened to admit the actors we shall not understand the play, here a most sacred part. Neither should we become too much interested in the minor personages, mere household or stage servants, who bear part in this great age-lasting drama. Our princely seer saw and knew all this. He felt himself a guest in the royal chambers of the Prince of the house of God, and when he saw the countless multitudes of the redeemed, all happy and glorious coming out of the dark ages waving their palms and shouting their pæans of praise, he waited till one of the elders, as if anticipating his inquiring heart, asked if he knew who these people were: "And I say unto him my Lord thou knowest." Then he is told. It is the whole multitude of the redeemed, not of any one age, but here presented and as coming out of Egypt and moving toward Canaan the fruition still ahead, because the Reformation dominates the cast. The element of time is entirely effaced in these dramatic actions and songs. So that the millennial state is preserved in all the seven great oratorios in which the converted world powers, the elders and the multitude join in singing and praise. That is, the last triumphant state is anticipated and their choruses go with the Lamb down the ages toward its realization. It is in harmony with his teaching of eternal life as having begun here, and finding continuance on through eternity without a time-marked change, that we find the use of "heaven" and "earth," etc. The righteous are said to "dwell in heaven" while here below, and "them that dwell in heaven" are opposed by "them that dwell upon the earth." And "heaven" is also used to express the whole broad field of God's kingdom as it is viewed in prophecy, triumphant and all-embracing.

It is because the scholars have brought to this Cloth of Gold a body of refinements obtained from the school of Augustine, and all the schools since, wholly unsuited to its method, that it remains a dumb oracle. It speaks from a different world of thought. It sees things as they are in their greatest and innermost natures and not by their accidents. There is perfect order in the presentation of the matter, but it is order based on inner resemblances, which when once discerned shakes the mind with profoundest impressions, and leads the heart to the loud acclaims: "Never man spake as this man." It is this deeper likeness or identity of things seemingly diverse and their being united to the seer's thought on the nature of life as continuous, etc., that misleads the searcher for its meaning.

SEVENTH SEAL.

There remains yet another seal, not broken. It is the seventh and last seal. It is disconnected from the series and placed at the end of a long supplement. That signifies that it comes at the end of the story as now related on both sides; but it does not extend the thought. "And when He had opened the seventh seal there followed a silence in heaven about the space of half an hour." What does that silence import? It is the Sabbath. Why the Sabbath? Because the entire structure rests upon this septenary cast. It rests upon the historic fact that the heavens and the earth were created in six days and God rested upon the seventh day.

But why base the septenary structure upon the seven days of creation?

Because this is the new creation, or the completion of the old one, and right here on the Cloth of Gold and near the farther end in plain written Greek it says, "Old things are passed away,

behold I make all things new;" and at our first chant, and before the Lamb took the book to open it, three laudations were chanted to him that sat on the throne, because he had "created all things," and again when the Little Lamb sat upon the throne with him they were jointly praised in a sevenfold ascription as creator, etc. It was the lionlike task of breaking the seals that no one else could be found to essay, that formed his six labors of the new creation; and as in that creation God worked six days, symbolic days, so the Lamb has six symbolic days for work which carry us down to the Sabbath, which is the millennium we saw at the beginning, called here the fruition, etc. That is the day he is going to rest, for his seals are still opening, and that rest was symbolized or dramatized just as Moses symbolized God's rest, but God's labor goes on until that rest comes. He has taken our Little Lamb into the administration with him, and breaking the seals of the new creation is his labor, after which he too is at rest with his Father and all his saints. But he is still in the labor of war upon the power of darkness which this precious Cloth of Gold unfolds to view. His work is the continuance of the work of creation. It is a part of it, and the carrying out of it, and the end and object for which it was made, and one of the titles he wears is "The Beginning of the Creation of God."

God says, "Behold I create all things new," and so creative time is observed and the Sabbath is kept in prophetic symbol. The work rests upon the patterns of creative time; hence seven seals, seven trumpets, seven churches, seven spirits, etc., etc.

We have not only a foreview of all that is important in the world's future from that day when this Cloth was woven but it is a biography of the King of Kings and Lord of Lords that is to be at the end of his war upon the world powers, written, dramatized and sung and here preserved.

As the field of action is this earth, there let us pivot our minds,

and neither allow them to be transported above nor permit our attention to be engulfed by any drapery or stage belongings, but by the acts. The number "four" is our unfailing signal for earthly, and "three" for the heavenly, and "seven" for eternity, almightyness and fulfillment, etc. Yonder at the further end of the Cloth lies the white field of a thousand mystic years where there is no red or black spot nor even a pale one. But he goes out of this world in order to conquer it. The veil of the temple, that veil which divided the holy from the most holy place, was rent in twain when his soul went out of his body and his apostle said, "That veil was his flesh."

This change from the world of flesh to the world of spirit is here preserved in the plan of the Cloth of Gold, and on the two sides of that veil are embroidered the career, till the end of time, of the Little Lamb, written on both sides. He on one side and this world on the other, our bodies and their abode here, but our spirits and our citizenship there.

Every subject of the book will be viewed from both sides of the veil, and we will follow the series as they go through. In parting with the system of the seals we remark three great points gained. First. The world triumphing over the Little Lamb and his followers for a long period; second, the re-appearance of the light breaking out in which the servants of God are sealed in the forehead and numbered for the exodus, the Reformation, etc.; third, the complete collapse of the world powers at the end of the sixth seal, that is of all human government and of society as organized on human self-will as against the righteous will of God.

CHAPTER VIII.

Now since Christ comes to us by the seals and the apostles by the trumpets let us look for a correspondence. The seven seals and seven trumpets correspond to the seven churches, or candlesticks, and these rest upon the fact of the seven lamps of fire in the holy place of the tabernacle, and they in turn rest upon the seven days of creation whereupon all the sevens rest as a fact which they preserve by the structure of the work. A scene is here presented in the temple. An angel stands over the altar, having a golden censer and much incense was given to him to add to the prayers of all the saints upon the golden altar, which is before the throne, and the smoke of the incense with the prayers of the saints went up before God out of the angel's hand. "And the angel taketh the censer and he filled it with the fire of the altar and cast it upon the earth and there followed thunder and lightnings and an earthquake." Here is a full and notable description of the first pentecost. It begins, or prefaces the trumpet series, just as the second or Reformation pentecost supplements the seals. Here is one of those illustrations of the perfect order by inward or essential resemblance. The seal series and trumpet series are thus bound and knit together by two of the mightiest demonstrations that ever shook the earth.

The second pentecost comes at the further end of the seals lying side by side with the sixth, and the first pentecost precedes the first of the trumpets in the position here as it did in fact, at the beginning. With the trumpets we start again from the beginning, and the presentation of the pentecost assures us of that fact

and embodies the cast of the commission to the apostles and its very circumstances.

These two series, the seals and trumpets, are thus united, not by outward circumstances as we see things but by the inner likeness, by the calendar of God's events, as seen in their essence related to the truth, the only truth, beside which all else is as but lies. The first and the second pentecosts are now here in hand and they promise we shall see a third one further on. These two mighty facts bind these two series together. The command to the apostles was "to go into all the world and preach the gospel to every creature," but the order restrained them to wait till they were empowered from on high. So they continued daily with one accord in prayer and supplication with the women and with Mary, the mother of Jesus, and there came to them the Holy Spirit promised and then the trumpets sounded. Peter preached the resurrection. This waiting and prayer-meeting is marked by incense. An angel stands over the altar and much incense is given to him. The smoke of the incense, that is the prayers went up to God out of the angel's hand.

Then came the reply from heaven, The Holy Spirit. Fire from the altar now is cast out. That is the preaching. "Fire" means God's word in every instance, and now it is sounded for the first time and resulted in the conversion of three thousand persons.

The angel took fire from the altar in the golden censer and added to it "the prayers of all the saints," represented there by the Apostles and company, and cast the incense (prayers) and the fire together upon the earth.

That is the going out of the Gospel from the Pentecost where they had received the Holy Spirit in answer to prayer and in fulfillment of the promise and from which they sent out the trumpet call attended with prayer.

It is all enacted here in our sight to give us the starting point from which the story of the trumpets is to proceed.

It gives us in drama the origin and the going out of the gospel dispensation. In its source it is called "thunder," that is the voice of God, and "voices," that is those who preached it, and "lightnings," that is the effect upon the hearts and minds of those who heard it, and an "earthquake," that was the effect upon society.

This exactly suits the facts about the apostles going out to preach. It tells us plainly the trumpets mean the apostles, and that they prayed at their waiting, and their prayers went up to God and were heard, and that then they went everywhere, praying and preaching the word. Now as the apostles were in a state of preparation for this work by the order and appointment of the Little Lamb, their record on the Golden Cloth shows the preparation for the sounding which is a preface to the seven trumpets, and then it sums up all this by saying that the "seven angels prepared themselves to sound." We have seen their preparation. And the first one sounded "and there followed hail" that is judgment, and "fire," that is the word of God that provoked or incited it, and mingled with blood: that is the result of it—persecution; "and they were cast upon the earth."

They took effect in the earth where God's truth was interfering with men's affairs; and "the third part of the earth was burnt up," cleared so much of earthliness, became Christian—destroyed in its earthly nature to partake of the heavenly: and "the third part of the trees" or foliage "was burnt up" and "all green grass was burnt up," that is the righteous, great and small. "Green" means living as opposed to dead, and "living" means living to God the source of all life or dwelling in heaven while here, etc., hence the flora and the foliage refer to those who are living in God, green trees planted by the rivers of waters, etc.

But how should these be burnt up if God's word was the fire? It means they were consumed by the mingling of fire, blood and hail, not in their flesh, but destroyed as believers, as having union with the Little Lamb. They were killed, wherein they differed from them that dwell upon the earth. Those who were not killed bodily died spiritually. Did the apostles' preaching come to such disastrous ends?

And the exile replies: They have killed all the twelve but me, and I am in exile and nearly fifty years have passed since I left the promising pentecost that seemed to foreshow the subjection of the world to the Little Lamb, the hero of my song. I am here alone banished. My companions long dead and those of us who remain were in much despair and our fearful hearts were asking: "What has become of him who promised us and said 'Lo, I am with you always even to the end of the world,' and upon a Lord's day when I was in the spirit he appeared to me and there I saw him walking amid the seven golden candlesticks with feet like molten brass and holding in his right hand seven stars, and a white stole of pure linen hung to his feet, and a girdle of gold around his loins, and his hair and head were white as wool and as white as snow, and his eyes as a flame of fire, and his face as the sun shineth in his strength," and I fell down at his feet as a dead man and he laid his right hand upon me, and his voice which was as the sound of many waters said to me, "Fear not, I am the living one, the First and the Last."

These things which I knew as of the Christ, come to me now as in some new relation to the exile and by a new channel, through my having found the Cloth of Gold and studying the work of this matchless prince. As we look and dream and seek oblivion from the world by hiding within his thoughts we are accompanied by thoughts which seem as familiar and welcome as meeting old friends in alien lands. I am at a loss to explain

these and similar analogies that start up in the mind in following his wondrous story. Solitude with the mystic of the Agean has by some means mixed with the experiences of my own life so I cannot clearly discern where my own ends and his begins. They have gotten mingled and my own dream seems to have somewhat as if the net he had spread to snatch away my attention at the first had now held me the closer to the genius of the author. Do I dare hope I may find among these trumpets sounds any part of my own experience with my own age that shall bear analogy to his experience with his age?

Well, yes. It is associated in some inexplainable way with every thought that ever led my heart to ask some question of the old family Bible between whose lids it lay, safely kept, but never read, the outside looked upon, the words pronounced, but never read. Or, if read, the secret kept, but who could keep such a secret and for what! To be read would give to the world the mightiest impulse to go forward it has ever had. The present is more than ripe for it. The new magazine must be opened. The seals must be and are opened, the trumpets, the apostles do sound. To be known discards the present effete and opens the new era. Hidden from preceding ages, but it must not be from this. On a lower plane we can see what we sought in vain upon what, to our age, seems a higher and the very highest.

What we conceive to be characteristic of the new age is the open door through which these truths must be read and through which a light falls by whose brightness the word becomes new, reading easy and natural and life a new power. The first half of the Bible has been read, namely, love the Lord thy God with all thy heart, might and strength, etc., and the other half is in pain to be entered in the oncoming age, namely, "thou shalt love thy neighbor as thyself." By this light we read. We will keep the seer for our hero.

Through this light from a rift in the intervening night we see a new age; an age of princes; a light seems to have fallen by which it easy to read the wondrous world that lies just before us. We proceed to follow the threads of the Cloth, and the divisions and relations of the groups, and the attitudes and actions which the dear old hermit seems himself not to have known how to interpret at the first. Was all this cunning handiwork of weaving and embroidery and coloring done for an age to come, that has just begun to send a few stray lights from its effulgence, one of which rays has fallen upon our day that makes easy reading of what till now was a meaningless puzzle or an acrostic for prisoners in dungeons to play with?

Not all for any age, but to every age it unrolls the whole truth till time ends.

All this may find some relevancy yet.

But we have heard the first trumpet, and it is the first of the four that speak ill for the fortunes of the Little Lamb and the little Church and the lonely exile. His exile testifies sufficiently to the truth that things went hard for his cause. The second angel sounded, and, as it were, a great mountain went down, but it went burning with fire and was "cast into the sea." The mountain rises out of the earth, and stands above it and looks down upon it, and means worldly governments that men of the earth cast up for themselves to rule over them. The sea is a mobile and changeable mass and here means the people considered as such, apart from government. The "fire," God's word. We see that while our old friend fared so badly and his cause was so much worsted in the conflict, after all his gospel "fire" burnt a great mountain till it toppled over and sank into the sea, to the same level it sprang from and went back and became part of it. So the battle is not all lost to him and to his hero. It is old pagan Rome he sees go down, the last of

the four universal monarchies shown to old Babylon's great king by Daniel in the interpretation of his dream of the great image he had seen in vision. The sea was made sick from this burning mountain having quenched its flame and burning lavas in its waters.

Here the result is a commingling of mixed elements that show chemical fermentations and death results to much of the former state of things where none of the "fire" of God's truth had ever gone before.

The fire in spending itself will lose much of its virtue till it is gone out; and so must the sea lose an amount of its former composition in proportion to the influences of the chemical potencies engaged. But we are now viewing the case from the standpoint of the exile, that is, we are especially watching what are the fortunes of the heavenly side, or number three, and the vantage here is to the enemy, for one-third of everything is destroyed. That is, the heavenly side of the contest is going badly, being quenched, and yet imparting somewhat that hurts the commerce of pure paganism hitherto unalloyed with the word of God.

This is more definite information than we had in the chalk outline of the seals, where we had little to go by, except the red horse with the swordsman and the black horse with scales, weighing and selling God's wheat as if in retaliation for the damage done to the commerce of the pagan temples by that word. We are following the same order exactly, and receiving renewed corroboration in the chronological and regular order and getting closer definition, and also have the advantage of having two such witnesses speak of the same conditions from standpoints that give us an enlarged view, adding credibility to the plan of the Cloth, and its harmony with the light of the world's recorded history when properly understood.

THE THIRD TRUMPET.

MAHOMED AND THE OCCIDENT.

"The third angel sounded and there fell from heaven a star, burning as a torch or a lamp."

A star is a representative person in the usage of this book. The seven angels of the seven churches are the seven stars in his hand. They served the churches only in symbolic usage, as those who read to the churches the letters written, and do not represent any actual officer of the church. The angel that ascends from the sunrising to seal the servants of God in the forehead in this way represents the entire Reformation. The angel in the temple at the pentecost, who offers incense we have just a moment ago noticed, is in the same way the angel, or star of the pentecost, and so here the star represents Mahomedanism. It must be kept in mind that all such symbolic use as here given is confined to such use as connected with this story, and bears none of its other features, or accidents, that connect or relate it in any way to any other matter. These seven trumpets are blown by seven angels. If they were coming down from on high they would be called stars; or if they were morally fallen, or degraded, they would be shown as both heavenly and earthly creatures. In this manner, impression of fact is here conveyed.

This star fell from heaven, or was seen as on the earth and against heaven. It was like a torch or a lamp. The lamp is a church, and this star had a semblance to, or was like a church, a mock religion. It does not mean he ever was in heaven, the abode of God's holy place, but seen as a star on the earth, and earthy, requires by symbolic correlation to suppose he fell. That is, as compared with the good and heavenly, he is fallen and bad. Here we remind ourselves that everything is good or bad, high or

low, in this account simply and only as it is related to the subject of this story, the heavenly hero.

A leader should be in heaven favor and not down on the earth. This star leader fell upon "the rivers and upon the fountains of the waters." The waters are the people considered apart from government or leader, and so here one goes to them; but not to all people of the world, but upon "the fountains" of them, that country from which the race flowed westward. That country of rivers in the East, not any especial rivers, because "the fountains" had to flow, and they flowed from the country of the East. There the star fell. The name of this fallen star is "wormwood," which means bitter, and his ruling made things bitter, for the people he ruled became bitter also. The waters were turned to wormwood, and many men died: a bitter persecuting population with a bitter leader brought death and suffering.

These "men," who died of the bitter waters, are not in any way described in character, as the "green grass" and "trees," or as some of them that perished in the sea when the mountain went down, which are said to have "had life," etc. The character of them that suffered is all found in the word "men" and that bitterness killed them. This star we are looking at here, lying upon the ground, is located on the Golden Cloth at a point in the chronology that would suggest Mahomed; and second, his character exactly fits Mahomed, as does the character of his followers; and third, the persons who are being killed, have no character or class assigned to them, as to those whose souls were under the altar, or those sealed in the reformation, etc. This tallies well with the fact that at the time this star fell, it was so far removed from Patmos and the fountain of truth that the light of God in the world had become extinguished, and the kind of men whom the Mahomedan powers put to death, and who wore a Christian appearance, are not described as followers of the Little Lamb, but

simply as "men." This is a circumstance of importance as holding within the view of this book, the field of action where the drama is going on: that is the whole world, as included as the East and the West. The "mountain" and "sea" means the West and the "rivers and fountains" the East. And, though it is observed how little attention the East receives on the Cloth, it must be kept within the general view as a part of the "nations, tribes, tongues and peoples," with whom the Little Lamb will take account at some time.

But the line, along whicn the battle rages, is westward, and we will look to see the hottest contest along the Western line and feel sure, from our experience thus far, we have found a carefully woven story in the Cloth, one that has no fugitive parts. And, if we will watch closely that white linen thread that runs right through that white plume and, so following it, we shall be able all the time to see the center of the battle; for this wondrous fabric will not wander off to speak of the vagaries and vulgarities of this world's affairs apart from their relations to the Little Lamb—the white-plumed warrior that rides the white horse. To him all the multitudes are shouting. It was this charm that I sought and found in this princely exile, that he had become so well absorbed in his own visioned hero, the Little Lamb, and then worked his career so ingeniously into this Golden Cloth, where I may bathe my mind as in the clear far off waters of the Agean.

All he will have to do with this world's whole program of bad business is its destruction, and my old friend seems to enjoy the prospect, and so do I. We will keep an eye on the Cloth, it may prove a heavenly war map of the ages instead of the old hermit's dream; and what if it should?

FOURTH TRUMPET.

THE GREAT APOSTACY.

The fourth and the last of this group of trumpets sounded, and "the third part of the sun was smitten and the third part of the moon."

The sun gives the light to this world, and here refers to that kind of light, which belongs to the world's intelligence in common, without special reference to any meaning about its first source, etc., but as accepted by all as they do the rain, and day and night, etc.

And the moon is a secondary dependence and does its office to relieve a part of the night and the stars give a still lesser light of a borrowed kind, and all these light-givers are suffering now as well as the word of God, which was extinguished in the sea when the mountain sank. So it looks like God's light and the general intelligence of the world are both suffering, and darkness of an awful kind must follow their extinguishment. In addition to this smiting of a third part that is so hurtful to our heavenly side, our number "three," these bodies were entirely extinguished for a third part, and total universal darkness reigned. There is no longer any light from the heavens for the sun is gone out. There is no light from the moon, the stars have fallen and their lights all gone out, not even a light to be seen in the window. The Bible in some way lost and the world's lamps gone out.

A terrible looking place is this. Great leaders apostatizing and darkness following till you cannot see anything; for "one-third of the time utter darkness." What did the old reformer and saint think of this sight; a sight that Abraham felt when the dark shadow fell over his bright promise as deep night. Here is that night. It is the great apostacy and cannot get any darker. The

black horse rides the world around now. Here is a famine of God's word, a famine of light. That black thread started from this large area of black found here on the Cloth, but from this point on toward the further side it becomes slighter, passing into the grey and all ends white at the close. There must be a change. The darkest hour is just before day and we shall look for day-break.

How strange it all seems now that the story of this wisest old prince should not only be read in the Greek text sprinkled over the face of the Cloth, but also acted in drama before our very eyes and chanted into our very ears, but also that it is seen in colors as art, of the simple, but rich and oriental in beauty and power of expression. And more incredibly that he should have so inwrought these that we should never be able to read his story at all, till we could read it in all these ways and see its ever-changing perspective, its grace of beauty and literally and truly fulfilled in our actual world doings. Did head and heart and eye and ear ever so unite before? Did fancy, fact and faith ever before appear so interwoven and knit together into one magic Cloth of Gold? It leads out into a plane of gold where a city is seen whose foundation stones also are made of gems too costly to wear, even in small bits, upon our persons here below.

What an entertainment! But we have gotten to the darkest of the dark ages; complete destruction of light, and the old exile's side of the contest nowhere to be found except in the sea where the dissolved chemicals of the extinguished flame of God's truth from the burning mountain that sank down and left its stored powers in solution, there to be blown by the winds and to rise and fall and lash all shores with the waves of the sea; the peoples among whom pagan Rome went down in utter darkness.

CHAPTER IX.

THREE WOES TO THE WORLD.

DIABOLICAL PENTECOST.

Our group of four comes to an end. We have seen the great apostacy. We now have our group of three to follow and they may bring better news to the exile and to the side of the Little Lamb.

The writing here is a little uncertain, but it says: "and I saw an 'eagle.'" The word "eagle" has been written there over another word. A learned body of revisers who consulted many ancient transcripts or manuscripts of the Cloth found a division among them as to whether the word was "angel" or "eagle" and they decided they would best call it "eagle" and some one has pencilled it on my Golden Cloth in deference to our learned men, but as neither the learned revisers nor the ancient copyists seem ever to have read the Cloth itself, they may be credited with the best intentions for the mistake. It is "angel" on the Cloth. This angel flies in mid heaven, saying with a great voice: "woe, woe, woe." Three times.

That comes from a good source, and the angel is in his right place for good news, and he gives the heavenly signature of three and pronounces against the world, and the eagle cannot do either. In the first place an eagle has no business on this side the line at this time. He plays a part with the world creatures and is the ensign of Rome; and later lends his wings to a woman who is going the wrong way, and he has no place in such good mission as flying through heaven implies, for that is an appropriated ex-

pression in this book. The eagle might fall, or might fly, but not through heaven without a passport, and the moment he should apply for the passport he would be told his own proper place and that is, not to be preaching "woes" upon the world when he himself is of the earth and earthy, and can never pass the gate to be flying around pretending woes upon his own kind.

Between these groups of three and four we now see plainly the battle line is drawn, and the pickets are out to see that the lines are kept up. That is one of the advantages we derive from understanding the mechanical plan of the map upon the Golden Cloth. We are relieved from the painful business of guessing, and can show it, and prove it, for there are no stray pieces, nor one that misfits in the slightest particular in all the seeming complexities in the meshes and marks of this wondrous Cloth.

Knowing nothing of its contents many deny that anyone else may. Acquaintance with it shows that it cannot be taken by piecemeal. It is not composed of independent parts. Every part is so exactly related to every other that it will not suffer alteration or transposition. The temptation to take it apart or to rearrange it seems to have been apprehended by the author who left a curse upon him who should add to, or take from this Golden Cloth; because its structure marred, or its lines defaced, might render it impossible to be understood in any degree, even at the time when it was designed it should be fully unfolded and shown to his people. This explains the positive statement that "angel" and not "eagle" is doing the good work here assigned, of declaring woes upon the world.

But there are very few such mistakes, and all of them accidental, and to understand the genius of the Cloth enables one to detect them without reference to manuscript authorities. But it is remarked by scholars and critics who have curiously scanned

this heavenly magazine of truth, that it is composed with marks of unusual care.

Now if this Cloth of Gold contains such a structure as to protect itself from such verbal errors, what must we think of the mind that threaded together such a handiwork? What of him as an artist, an artizan, a prophet?

But our three "woes;" what are they? The announcement comes from our side; that is the exile's side; and they are "woes" to them that dwell on the earth, "by reason of the other voices of the three trumpets which are yet to sound."

These three trumpets announce and describe the three great "woes." They are described as woes "upon them that dwell upon the earth," and therefore in favor of them that dwell in heaven. In this respect the three last trumpets blow a sound against the four that preceded and gave bad news for our side. The three are on the right side. The heavenly powers and the world powers face as in battle. Until now it was "woe" to the apostles till they were killed or exiled; "woe" to the church till it was corrupted and trodden down; "woe" to the word of God till it lay dead, till we were left in the deep darkness of the dark ages. But the change is announced and the battle is promised to go against "them that dwell on the earth and that kill the saints and who held a long undisputed millennium of darkness, crime and death."

"And the fifth angel sounded and I saw a star fall from heaven unto the earth and there was given unto him the key of the pit of the abyss."

This star is described as having fallen, and in this same trumpet he is described as "the angel of the abyss." His business belongs to the abyss where he is doorkeeper, as seen by his having "the key to the abyss." This "pit of the abyss" gives us a new point of view.

We have heaven (God's favor) from which the angel fell and we have the earth to which he fell, and we have the pit of the abyss to which he descended and where he seems to be most at home.

This presents the possibility of a three cornered fight to follow, in the place of the two-sided contest between heaven that loved us and earth that killed and destroyed us.

Here is a new field to be opened. We do not aim to show aversion to fashionable pietism in speaking in this strain, but plainly and simply to state the truth as we see it and as it is treated in this tale of the centuries.

We started in with the exiled prince to interpret him into living thought. When this fallen star opened the pit of the abyss there went up "a great smoke as the smoke of a great furnace." Now in all this about "the pit of the abyss" and heaven, we must strictly watch our Golden Cloth, for it is not treating general themes, nor even the one single theme of the contest in an irrelevant manner. All these words are used within the range of the subject matter before us.

We have no more right to import ideas into this Cloth, than we have to mar it by erasures, and the curse upon our poor eyes that has so blinded us we could not read it was that we imported theological ideas, born of a theological age, and these were insurmountable obstacles to our reading the lessons so calmly, lying on the placid, confident face of this old Cloth of Gold, that could smile enough love and light, out through its golden bars, and lovely draperies to get itself well kept and cared for through all that night of horrors, and along the present grey age, until now its time to be made known to the world.

This star was fallen as respects heaven, and raised as respects the earth from the pit of the abyss and there came out a great smoke upon the earth.

It is the prince of darkness who now begins to appear in this story and who had been making preparations for a long dark time and now in the darkest spot he will ever find in this world, opens his kingdom. The conditions are favorable. No one can see where he is or where going, and for a king or leader, at such time one is as good as another, if he is bad enough. So this fallen star or risen dæmon, has his day of pentecost. He is given a key which he takes and opens his kingdom and his incense is the "smoke as of a great furnace," and out of the abyss, and coming forth with the smoke are his commissioned apostles. It is because they came out of the earth that they are called locusts. The pit is their origin, the smoke their incense, destruction their mission. This leaves no doubt upon their character. Here is a remarkable change upon the field of the Golden Cloth.

This is now the opening of the great contest. Here is the simulation of the first, the heavenly pentecost. It is the first entrance of an extended parody yet to be fully revealed. The apostle Peter being simulated with key and opening the kingdom and incense of heaven, and a mission of love in the earth, here receives a counterpart from below.

One offering love and forgiveness to a sinful and ungrateful world and being heralded by those who gave their lives freely for its riches, the other from the pit of the abyss sending a swarm of locust apostles to enlist a counter movement, not only with the aspect of war like that which the apostles of the Lamb first encountered, but also a stealthy imitation. The leader is a fallen star, and he will be well represented by his swarm of apostles.

A study of the beings he sends out to represent his kingdom opened with the stifling smoke as from a furnace, will reflect his sentiments. They are called locusts by their having emerged from the earth. We must hold close in mind now

that all is symbolic and full of great meanings. We can not go back to ask who gave that fallen star his key. It will all appear. The seer too, I promise, will give full light on that point. We are to watch the locusts, for they will move upon the earth for everything their craving leads them to, and we will find out from them also the condition of the world in their day. At least we may promise ourselves all this, and follow on.

Both "the sun and the air are darkened by the smoke of the pit." We could hardly think it could get darker, but this shows us that we have moved a little further toward the light, and that is true; so this smoke not only set back the early approaches of the day dawn, but the medium, the atmosphere, without which we could neither live nor see, is "darkened." That would improve the conditions for the work of an impostor, and this one bids fair to be such by darkening the place where his operations are to be carried on.

These locusts instead of having tongues of fire upon their heads which symbolized the holy work of the Little Lamb's apostles, are armed with instruments of death and destruction.

To these locusts are given power, not of the heavenly kind but as the scorpions of the earth have power. Their power is to sting and poison men. This power they have for only a limited time—five months, or during the natural life of a locust, symbolically taken.

"Their power is in their tails and in their teeth." Not in flaming tongues. What they can not devour with teeth they can poison with the tail and then eat. They go forth out of the smoke and it was said unto them that they should not eat the grass, the flora of the world, "nor any tree," the foliage of the world, "nor any (other) green thing," or thing that belongs to God.

That is the notice given to keep off the ground numbered

"three." The three things named give the heavenly signature, and being "living things" tell where they belong, and their permissions upon such as "have not the seal of God in the forehead," all say "No trespassing *on God's grounds allowed.*"

Green means living, and we found the emerald throne to be a living throne, and that some of the creatures that were killed in the sea were living or had life, etc. They had more than physical life.

Now another fact has come into view that is that while we saw that dark picture where all light had gone out, the locusts appear at a later time when the smoke retarded the approaching light which had in some measure begun to return; and now in the second place, that God's cause had thus gained some ground. The exile's side had somehow gotten a fresh start, for these locusts receive holy orders not to hurt or devour the flora or the foliage or other greenage; and that means that no foraging will be allowed or eating of anything that has life in it or belongs to the Little Lamb.

That would seem to cover about everthing his locustship could desire or could subsist upon. They are limited to a dry dead diet. The contrast is a perfect antithesis. The green or living things are God's, the dead and dry are not. We notice that every step thus far taken has been proven by three facts or witnesses. How comforting all this and what a promise of a solid basis for our ventures.

We now notice also that while the flora is God's heritage and is protected, those whom the locusts eat are called "men" that do not have the seal of God in the forehead. These "men" who are food for the locusts do not have the seal of God in the forehead implies clearly that there are some who have, and as they are placed in opposition to the flora and foliage and greenage we have come safely to a point within the sixth seal supplement

and the sealing of the servants of God in the forehead. There is the place on the Cloth plainly marked. This fifth trumpet breaks in upon a time the darkest of it ending with the fourth trumpet; we find men now being sealed with the seal of God. We now go over to the supplement of the sixth seal to find who it was that ordered these locusts to keep off the Lord's grounds. We find it was he who commanded the four angels that hold the four winds to hold on to the winds and to not let them blow "till we have sealed the servants of God in the forehead." That was done by the Little Lamb coming to the front again. He orders the winds to stay from blowing down the world powers till he seals the servants of God in the forehead.

Back of that we can not go, only that he who stilled both the sea and the winds while on earth has reappeared in power that limits the hitherto unlimited powers of darkness, and so at the point in the story of the Cloth where the locusts came out to view we have the Little Lamb in the field again, and now engaged in protecting his servants against their ravages.

But a second limit is put upon the locusts. "It was given them that they should not kill them, that is the men who had not the seal of God, etc., and whom they had the power to hurt, but "that they should torment them five months."

The possibility of eating the men without killing them, shows that eating here is symbolic, as the Little Lamb himself used it when he said: "unless you eat of my body and drink my blood, you have no life in you"; and, as it is, our exile prince, who gave us those words in his biography of the Little Lamb we here accept from him so, incidentally dropped, what he there meant by "eat my body." That is, these locusts wanted to use these men just as their leader used them. So, to eat them here means to enslave and to use them. But to this limit the locusts are confined. And by contrast, or antithesis, we here learn what it is to

seal in the forehead. It is to so instruct and impress one in mind and heart, as that he will go heavenward, follow the Little Lamb and not the worldly way.

The torment they inflicted upon the men was like the sting of a scorpion. It affected the mind so injuriously as to compare to the poison of the scorpion in the body, a most painful and distressing effect. Something strange that resulted from this state of things, this reign of the scorpion-tailed locusts. "In their days men shall seek to die and shall not be able;" not all men, but men who were their victims. Their distress leads them to seek death, but when in the dark they grapple for her gates of death, they open not to their blind rage.

Things are going pretty bad when men are so greatly pained by their own leaders. The Little Lamb, said "my yoke is easy, my burden is light." Now, let us hold our place carefully on the Cloth. We are in the trumpets, and we are taking the view from the heavenly point of view, and are seeing deeply into things, and are, at this moment, taking an internal view of the reigning power in the world. That is, we have a new power in sight; a new enemy on the ground, and of a nature that requires caution, because he is simulating the day of pentecost and carrying on a parody of things near and dear to the heart of our exiled seer. And the picture here pertains to the working of his locust servants, who own them and their work.

Here is a condition of things in which his own subjects try to escape their life's burdens, and by some means are hindered. The locusts have enslaved them that they may devour them. Now, what can hinder a man from ending his own life, if he desires to do so?

The answer his belief that suicide would send his soul into a burning endless hell to suffer forever and ever, as against a few more years of suffering here, and then to be buried in consecrated

ground, "holy earth." Well, whoever believed such a doctrine? All who accepted the gospel of the locusts. Where did they get it? From the pit over which the fallen angel claimed to have power. It was one of the rules he gave them, and enabled his apostles to practice their profession upon it, as sure to yield a revenue for their lion teeth to devour. But did this ever occur? Yes, it is a law of the locust kingdom till this day. Well, does this mean to say we are actually now living in that day here described? We have only to raise our eyes to see it. The Cloth has reached a time we can see and do know. We can call its name. "The shapes of the locusts were like unto horses prepared for war." The shape, being like a horse, adds the horse symbol of war, and "he is prepared for war." They have a military commission and are prepared to enforce their claims, and so to go out, wearing "crowns like gold." This "like gold" is that inferior looking metal we found close to the gold thread, but the thread did not touch it. This is another sham, another step in the great parody. These creatures are pretending to religion. They "had faces as the faces of men, but their hair was as the hair of women."

That is, a woman is distinguished more by her hair, where men and women dress in flowing garments, as in the Orient. What a strange anomalous sight to seem to be, both masculine and feminine! There is no middle ground, and there is no way of being on both sides of that question; but these locusts assume the appearance of standing on neutral ground. For what purpose? This is known to be a religious doctrine of the locust kingdom, that those who serve him in the "holy office" of devouring, and mingle in furnace smoke shall not defile themselves with marriage, and its origin can be clearly traced back to that dark spot on the Cloth, where it originated, the dark ages.

Well, do locusts get married? No, but we are reading in the altisonant characters of symbolism, and we are trying to find out

about these locusts; and we have found them closing the gates of death by a doctrine of purgatory, and by a doctrine of marriage, in some way so badly disfigured that we do not know from appearance whether they are male or female. But here is another disturbing rule that comes from this new kingdom of the pit. We notice they were strangely accoutered creatures for missionaries and apostles, though their mission is not to save the world, but to devour it and to save themselves. "They have teeth like lions," and devouring is their strong point; and if there is anything laying around that belongs to the Little Lamb, such as a band of salvationists or a little red school house, I would keep one eye on them; and have a strong safe for my educational funds also, if I were living in their day; and, if I am not dreaming, I am living in their last days.

Being related to war as horses, "they have breastplates of iron," "and the sound of their wings is like the sound of war chariots rushing to war." Now, we begin to locate upon the Cloth the positions of the contestants. These locusts are doing work for the world powers that banished our exile and slew the Lamb and their breastplates, notice, are of iron. The breastplate protects the heart and vital part, and iron signifies the Roman power. Daniel told the old king of Babylon that the image, which he saw in his dream, illustrated four universal monarchies; three of which should follow his own, and the last of these was the Roman. The Roman government was described in that image as consisting of iron and iron mixed with clay.

We saw in the second trumpet that pagan Rome on fire went down into the sea of the people, and till now we have not seen any other power rise out of it, but here are these anomalous and mongrel things with breastplates, in military parade representing in some way the destroyed iron government and imitating the holy pentecost of the apostles. Thus far no other enemy has

come to light, for this is an enemy. Maybe this is a sort of revival of pagan Rome under a new order.

Their make-up suggests some strange and awful coming together of incompatible and diverse elements. Serpent's tail and woman's head, a horse's body with a man's face, vipers wearing crowns, a medley of antagonisms that might be expected of a great pagan world, coming out of the dark ages pretending to a form of religion suggesting a ghastly caricature of the religion taught and given by the Little Lamb. Their king is the fallen star and the angel of the abyss, and hath his name in Hebrew, Abaddon, but in the Greek Appolyon, which means the destroyer! Satan the destroyer appearing in a coarse counterfeit of the livery of heaven.

What must the exile of the Agean have thought of such a sight? Centuries before this power was developed, his photograph was taken true as life. Out of decayed paganism arose, as from the sea, and from the pit of the abyss, this power so forcibly contrasted with the servants of God.

Now we must hold carefully on to our bearings on the map, this wondrous old Cloth of Gold, for we have moved quite a way toward the right from the point of beginning.

Under what general division are we? It is the first "woe" upon the world. The last group of trumpets are three "woes," and this is the first. But it would have been "woe" enough for a good man to live at such a time; how is this a "woe" upon the world? Did not something as bad as all this go on for a long while before this time, when, as seen from the facts, it was still darker and inferentially, still worse even than this, and if so, how can we call this comparatively better state a "woe" upon them that dwell upon the earth?

The answer is found in the view the seer takes of the subject of judgments. In the first place the subject matter of the

story here related has for its single point the struggle of the Little Lamb with the world powers which put him to death and in this conflict judgments and woes go on continually and the final judgment does not come to view in this treatment. The woes and plagues must all be understood with the limit that belongs to this point of view.

Our seer being the author also of a biography or gospel of his hero teaches in that work that judgments are going on continuously in this world and that they follow the preaching of the gospel, that they result from its preaching, are the negative side of it.

It was the preaching of the gospel now when the morning of the Reformation has broken upon the world, these creatures that crept about in the dark night of the middle centuries, hideous deformities, are brought to view as having lived off the ignorance of men and "this is their judgment: that light is come into the world and men love darkness rather than light" and so suffer its consequences now when men and angels can look upon their fallen and disgraced position.

It is this same view of judgments we find in his gospel, the brighter shines the light the deeper falls the shadow of woe upon all who love darkness rather than light. This view presents strongly the fact that a great change takes place at this turning point of the dark ages and the light turned on by the Reformation that discovers and brings to view a state of things which increasing light will more and more prove to be "woes" upon the hitherto dark reign. The standard of judgment will be rising and divides into classes, and that destroys old distinctions.

This punishment is not only a declaration and prophesy of the greater light, but it shows the evil consequences upon themselves of the worldly who put to death the Little Lamb and whose deeds now react upon themselves.

What a judgment is every true life upon all the deceptions o. a merely worldly existence.

What a judgment on the earth is a true man to all the sneaking, mousing things that crawl and hunt for the dark and hiss at the approaching light.

With such a present world of opportunity as lies in every direction what a "woe" upon any soul that will accept any ground lower than the highest on all questions of humanity or any less than the whole truth, or will withhold one particle of blame and open censure of all the works of darkness and the devil that persist in the world.

We shall find this negative and reverse relation to the light to be the judgment of woes which in this world fight, our exile calls a "woe."

The first woe is past, "behold there come two woes hereafter." The world has wearied itself trying to interpret this Cloth of Gold by figuring numbers and dates and seeking for distinguished personages and events from history to make a chronology for us, and have failed to notice how he has "signified it." As said in the first verse it is the Revelation of Jesus Christ which God gave him and he sent and "signified it." How neatly the fifth trumpet lapped back over the sixth seal. How carefully we have proceeded. Our steps have been perfectly regular up to this point.

First, the gospel going out as a white horse, and the red horse, persecution following it; and then old pagan Rome going down into the sea, and the rise of Mahomedanism in the East and then the dark ages followed by the white Reformation whose dawning uncovered to view the state of things seen in the locust plague and here called the "first woe" upon them that dwell on the earth.

CHAPTER X.

SIXTH TRUMPET.

SECOND WOE—WORLD POWERS DIVIDED.

The burden of the sixth trumpet is the "second woe" upon the earthly.

The words: "them that dwell upon the earth" receive enlarged and clearer meaning by what we have learned of the locusts and their king. No other forces up to this point are in view except the locusts and the white pilgrim army which they were not able to hurt. But these locusts, while considered as a part of the earth, being in it, are also from below it and hence a "woe" to them.

"And the sixth angel sounded and I heard a voice from the horns of the golden altar which is before God, one saying to the sixth angel which had the trumpet: 'Loose the four angels which are bound in the great river Euphrates.'"

Notice there are two angels engaged about this business of the sixth trumpet. After the seven angels of this series were given seven trumpets, standing before God, another angel was introduced before they began to blow.

Here is an element that seems to disturb that perfect mechanical harmony which thus far seemed to prevail and to everywhere fit part to part. The introduction of another angel into the part of the sixth trumpet, is not an accident. There are no accidents, no stray pieces, no fugitive parts in the Golden Cloth. Before the apostles of the Little Lamb went out to preach, in obedience to their great commissions, and before they had re-

ceived the holy spirit, they nominated one Matthias to act as one of their number to take the place of Judas "who by transgression fell," and here at the opening of these trumpets after the trumpeters stand up to blow and before they begin, is the appearance of another angel added as preparatory to the sounding. This is a perfectly clear recognition of the election of Matthias as a secondary or assistant apostle.

Now after the apostles had been for some time preaching, another apostle was added, the last one, who said he was "born out of due season," the apostle Paul. Here is its facsimile in the Cloth. Here at the sixth of the trumpets, which mean the apostles, we have another angel introduced; but it was after the sixth angel has sounded and not before sounding as in the former instance. So that one apostle was added to their number before they began to sound from Jerusalem, and another was added after they had all sounded. "And the sixth angel sounded and I heard a voice from the horns of the golden altar, which is before God, one saying to the sixth angel, which had the trumpet, loose the four angels, etc."

We must not say that these two added angels to the trumpets are Matthias and Paul respectively for there are no personalities in this book apart from the chiefs. But that these two angels do represent their apostleships respectively. Not only does one precede the regular trumpets and the other follow them in the very order of the added apostles, but they are represented as acting a subordinate part, as servants, or added apostles. As Paul was the apostle to the Gentiles, there is a suggestion in this angel being connected with the letting loose of the four angels, or as will be shown the Gentile world, or the world powers.

How strange all this to be signified by mere situations on the Cloth of Gold. This voice of command to loose the four angels comes from the "altar." That is from the altar as it stands re-

lated to the story of Revelation, which is the altar that represents the souls we saw crying under the altar in the fifth seal, saying, "How long, O Master, the holy and true wilt thou not judge and avenge our blood on them that dwell upon the earth?"

This is the only altar we have yet seen upon the Cloth that had a voice and it will be answered.

We are notified that this is a "woe" upon the world, upon them that dwell upon the earth. Here the martyrs come to light again. They order the sixth trumpeter to loose the four angels, which are bound in the great river Euphrates. Here let us take account of a remarkable fact—we may now add to the precious nuggets of golden truth we have gotten from the seer, the almost absolute certainty that when we find one such part as the souls under the altar we shall find two more pieces to match it and in this way we begin to reduce the number of apparently stray fragments which we thought we saw as an exploded temple when we first looked at the Cloth; and so we constantly reduce the number of pieces that must be put part to part. I promise myself with perfect confidence we shall hear from the martyrs under the altar again before we are done.

But this is their first appearance since we heard their wailing cry from the altar of sacrifice that showed their having laid down their lives for the Little Lamb. It was said unto them that they should rest yet for a little time, until their fellow servants also and their brethren should be killed as they had been, should be fulfilled. And the "little time" is now passed and their cry is heard for their voice of command to the sixth trumpeter to let go number four (the world powers) and so to execute the second "woe" upon them that dwell upon the earth, shows they are reigning now with the Little Lamb. Now we have come into the signature of "four" and that means the world powers.

We have four angels, and the revisers have probably made

another mistake in changing the commonly accepted copy of the Cloth by leaving out "four" which mentions "four" horns of the altar, that would give us two "fours," and we find another "four" couched in the enumeration, "hour, day, month and year." This enumeration is of frequent occurrence in the numbers "three" and "four" and "seven" and "eight." "Tribes, peoples, tongues and nations" is saying the same thing four times and carries the same meaning as the number "four." This is true in every occurrence and we also have eight words used where one would tell the whole story, but would lose to us in expression of the signature value of the enumeration. The number "three" occurs not only as a numeral with its signature value in local connections, but also in expressing the significant relation of part to part.

This is seen in the relation of three as shown in all the series of seven, the churches, the seals, trumpets, bowls, etc.

Here they come into closer relations and draw a sharp line of contrast. The four angels prepared in a time, bearing the "four" signature, were "to kill a third part of men," shows that number four is now doing the will of number three; that is that the four angels loosed from the Euphrates, are executing a woe upon the world and so doing the will of God.

The number "three" is contained three times in the first trumpet, in different forms, and in the second trumpet three times expressed as a third part, etc., and the third trumpet has it three times, and the fourth trumpet has its presence six times, and in all it was a woe to the "three" or to the truth and the Little Lamb.

The fifth trumpet which contains a larger space upon the Cloth than all the previous four combined, has "three" occurring but once and then in the form of enumeration, as "grass," "greenage," and "trees," which were protected, etc.

But in the sixth trumpet we have three and four occurring in

close relations. The four angels are loosed which "were prepared for the hour, the day, the month and the year" that they should kill the "third" of men. Killing the "third" shows this to be good news on our side. The killing is also a "woe" upon the world. But here are the world powers in the signature of "four," and impersonated by four world angels, and they are seen in a previous condition of imprisonment. They were "bound." They are in bond and allegiance to some power which held them as vassals in confinement. That is not a heavenly power: first because the world powers, though at some time to be loyal to the heavenly, are not so here; second, because they cannot be loosed from heavenly allegiance as a "woe" upon the world.

That goes on forever, and one of the last scenes we had was that of perfect loyalty and perfect protection for those who are "sealed in the forehead;" and third, because they are bound in the great river Euphrates, that bears the life and gives support to Babylon. Now, the fifth trumpet presented a state of the world in which devouring locusts had undisputed sway in the earth, except they could not either poison the minds of those whom God had sealed in their foreheads, nor destroy the bodies of those whom they ruled and tormented with military power and kept alive only for mercenary purposes. They had a king over them, and that was the only world king and the only world power anywhere in sight; and it was of a wonderfully mongrel and complex character, in which a caricature of religion was united to military and civil power. It is from the allegiance to this king that the four angels are to be "loosed." Here is the appearance of a separation into their own parts of the world-power from this caricature religion, to which they were united. The four angels represent a fact already grown distinct in our mind, as presenting the world, expressed in government. And it is this power that the sixth trumpeter is commanded to loose from its allegiance to a city, here

called Babylon. That connects Babylon at once with the king of the locusts, as being his seat; and the very name of the city adds suggestion to the mongrel nature of that empire of the locusts. As Babylon here is mystic, the Euphrates is mystic also. That is, as ancient Babylon rested upon the great river Euphrates for its commerce and power and life; so the world powers that had served this new Babylon as the Euphrates had served the old one, should now be loosed to fight and war, to kill a third part of men and to accomplish the second woe upon them that dwell upon the earth.

This is the separation and breaking away of a new power, in addition to the sealed pilgrims; and so we have come to look upon three powers in the world. These three forces now correspond in nature to heaven, earth and hell. This dissolution of a worldly power from the locust power is a "woe."

The king of the locusts seems to be the person whose kingdom has been rent. Euphrates cannot be connected with any other city than Babylon, and both are symbolic; and the world powers, expressed by Rome and united to religious pretentions, cannot escape the application. We have the story of Babylon's desolations complete a little later, and there her first woe is attributed to the withdrawal of the world powers from allegiance to her. We now clearly see three forces in the field. We began with two: the white horse and the red persecution. Then, for a long time, we had but one reigning, undisputed power, a power of darkness in all the world. But now we have three powers. Abaddon and his locusts, the white army sealed and marching for Canaan, and a mighty world-wide army of horsemen, loosed from Euphrates, let loose to fight to kill the third part of men.

It is said these four "angels" had been prepared for "the day, the hour, the month and the year that they should kill, etc." Wars that are sinful and destructive always, shall not now be a

"woe" to them that are sealed, etc., as they were before. A new condition is set up, and wars shall crush oppression and tyranny, and shall break down and conquer the world powers themselves as anti-christian, and shall no longer do the will of man as against the will of God. The kings and princes who once had to go to the locust king for a permission to go to war, are now loosed and can no longer be held in the Euphrates of ministering to the pride of mystic Babylon. They were prepared for the hour, the day, the month and the year, means that the time appointed and known to God, had come for a mighty change in the affairs of the world.

Here is the pledge that the long night of ignorance was to be broken. He gives us the world signature of "four" words of time. That is, an appointed time in the progress of the world which God knew, and which had to do with the fulfillment of his designs upon this world, long looked for and prayed for by saints and martyrs. We saw the return of God's power into the world in the supplement to the sixth seal, where the four winds, that wanted to strive as Daniel saw them, to bring forth ruling beasts from the sea, were held in abeyance to enable the sealing of God's servants. That was manifested in the breaking out of the Reformation. Here again, under another aspect, God has something to say, for the world shall not go on, as it did "from the beginning," and choose its own way. The world powers that have been glutted and have slept in sin, shall wake and their wars shall result in the ascendency of righteousness in the earth.

Here is the statement on which these remarks rest.

"And the number of the armies of the horsemen was twice ten thousand times ten thousand; I heard the number of them. And thus, I saw the horses in vision, and them that sat on them having breastplates as of fire and of hyacinth and of brimstone. And the heads of the horses are as the heads of lions, and out of their

mouths proceedeth fire and smoke and brimstone. By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone, which proceeded out of their mouths. For the power of the horses is in their mouth and in their tails; for their tails are like unto serpents and have heads, and with them they do hurt." Here is a vast preparation for war. Two hundred millions of horsemen, held in the Euphrates, held by the four angels, as representatives of the governments of the whole world, paying tribute to "mystery" Babylon.

These horses are accoutered in a most suggestive way.

They must be compared closely with the locust power from which they came out.

In the first statement it is said that this mighty power was loose and was prepared "to kill the third part of men."

This power was withheld from the locusts, for they were not allowed to kill their victims, nor were their victims allowed to kill themselves.

But this military power is armed and empowered to kill.

Thus far the army has a pure military aspect.

But the seer says "And thus I saw the horses in the vision and them that sat on them having breastplates of fire, and of hyacinth, and of brimstone."

That is a strange mixture, the word of God, and blood and hades follow them. Their breastplates tell their real and true character. Having the word of God shows a condition of greater enlightenment than the simple iron breastplates worn by the locusts. The hyacinth, red variety, represents blood, and therefore death, not permitted to the locusts to inflict, and brimstone or punishment, which we saw represented as hades following after the pale horse.

Here is our pale horse beginning just where that black area in the middle of the Cloth begins to decline and the gray or pale

thread starts. "And the heads of the horses are as the heads of lions, and out of their mouth proceeded fire, smoke and brimstone." When the first trumpet sounded "there followed hail and fire mingled with blood, and they were cast upon the earth." That we said was God's word preached and the judgment which its preaching entailed, and persecution that mingled with it. Here we have on the breastplate of these warriors fire, blood and brimstone, or hades the second death, called the lake of fire and brimstone. And from the heads of the horses "fire, smoke and brimstone." The smoke seems to belong in symbolic relation to the former conditions and shows that the air is not yet clear from the smoke of the furnace. As this military drama is to show a separation of political and military powers from a mixed previous power, the horse is made to dominate the group, and the fire, smoke and brimstone that kills the third part of men proceeds from them.

This army represents a well mixed state of the elements, part belonging to the previous condition as that of the locusts and part of a more enlightened condition, but no seal of God in the forehead or white robes, etc. The breastplates have three and the horses also have three signals, and "the third part of men were killed;" all this goes to show that this army is in some way connected with the execution of the heavenly will. Add to this signature that "the fire, smoke and brimstone" are here called "three plagues," thus adding another and final evidence of the meaning of this new power. Over all these is written a "woe" to the world or the wicked.

Observing how this army differs from the locust army; we see that locusts had bodies like horses, while here the horses are less mixed with other animal attributes. Having heads like lions, is an improvement over teeth like lions, especially when united with woman's hair in the same being. This army of horsemen makes no appearance of performing religion.

Advancement always implies division as much as recession into the dark means union, or "as the graveyard means silence," by destroying all distinctions. But while we have three points in which progress seems to have been made by this army, we have three points by which we closely connect the horsemen with the former condition. Their breastplates, their mouths that issue fire, smoke and brimstone, and their tails with "which they do hurt."

But this mighty army spread here upon our Cloth has another clue to its purpose, and which shows its connection with the story which we now see is a perfect one. Notice that the number of the army of horses is given. That connects them in some way with the mission and purpose of the white pilgrims, the hundred and forty-four thousand described in the supplement to the sixth seal as numbered, etc.

And this not only connects the sixth trumpet with that supplement and thus unites the two systems at this end, but the numbering clearly indicates that this army and the congregation of the Lord have both left Babylon or Egypt or Sodom, symbolic equivalents, and are marching for Canaan, but under two clearly marked divisions. Those sealed are in white robes and without any scars from the locusts' teeth or their stings or marks, and they are shouting and singing and waving palms and crying "Salvation to our God," and worshiping and falling down before the throne and casting their crowns at the foot of it, and are being led by the Little Lamb who is now called their shepherd, and the Father spreads his tabernacle over them.

This clearly shows much of the former condition remains, and also just as clearly that a long stride has been made in getting from under the locust kingdom, but still in the bloody business of war. They have the characteristics of the locust age and of the pale horse and hold all the military power on earth, which is at this moment of writing not far from two hundred million

fighting force. That leaves the locust kingdom without military power. The iron breastplates of the locusts are gone. These four angels let loose embrace the total of military, and therefore of political power, and we may expect to see the locusts bereft of it, and without means of enforcing their laws which, if the light continues to increase, will drive their kingdom to its own original place.

This army of horsemen is not numbered nor sealed, etc., as the white army was, thus showing God's favor, etc., but the seer simply says "I heard the number of them."

But this number being given and the fact of "fire" being mingled in their breastplates and that they broke away from mystery Babylon, all go to show as well as the signature of three that they are in some manner associated with the progress and welfare of the white sealed army as well as a woe upon the world.

They have also left the Egypt of the dark ages and are moving outward toward that white area at the further end of the Golden Cloth. The locust power left behind and bereft of military power, its Euphrates drained off, it will become a horrid looking place in time, described hereafter. With their world power all taken away from them there is nothing left but the pit of the abyss, and as they may feel more at home there they may emigrate.

As these two armies are numbered for a forward march, not only the neuter gender locusts who were left behind, will be objects of interest, but how these two new armies, or the army of horsemen, and the white camp, which is the exact image here upon the Cloth, will get along together. One of them bloody and a little serpent-like in the tail and fierce looking, the other white and happy and unarmed, except with harps, etc., and with their tent given by Him who promised to tabernacle them during

the journey toward the promised land. The outcome of all this we may yet have an opportunity of looking into. It is a surprise that the sixth seal and the sixth trumpet overlap each other and give us two views and complement each other, one giving us the Reformation as a religious movement pitching tent for that glorious land visioned in the first scene of the book, the land of the "Little Lamb," and of the white armies' direction, and the sixth trumpet that shows us the world powers let go to fight and to destroy the rule of man, as if to clear the way. The seals are now seen to have begun in the personal ministry of the Christ and to have ended with the Reformation, or protestantism, while the trumpets began with the apostles' ministry and end with the independence of protestant governments. This seems to me too much like a reverie. But it is not. It is the true and faithful interpretation of the Cloth of Gold as we are enabled to see it. The supplement to the sixth seal, and the fifth and sixth trumpets give us three solid points of view from which to see the relations and characteristics of the Reformation times. These things are not dreams. They are solid familiar history. They are not imported. We find them lying here in the meshes of this old Cloth of Gold.

Now this fighting army, which is numbered, is distinctly declared in the symbol of "four," and second, they broke away from Babylon, and third, they made war. All this is saying plainly that they represent the governments of the world, and as they have no mention of iron in any way we miss this Roman signature we had in the locust kingdom. But what of the fight, what were they fighting if not this white army of saints? They were fighting over questions of oppression and of tyranny of man over man, and as the fighting has progressed, oppression has relaxed and light and liberty have grown and spread abroad, and brute force is losing its prestige and government itself is giving

away to a kind of democratic commune, law being indifferently enforced, and a great change of the world impending.

The purest Christian and reformer and the most brutal corrupter are equally tolerated. The conservative old power of King Abaddon and his capitol, Babylon, what of them? Like all conservatives since the dark ages broke away, they grew worse and worse. Here in the close of the chapters we get their conditions stated. "And the rest of mankind, which were not killed by these plagues repented not of the works of their hands that they should not worship devils and idols of gold and of silver and of brass and of stone and of wood, which can neither see, nor hear, nor walk." This part of the description of "the rest of mankind" shows them to be very religious in their way. The work of their own hands was the object of their worship, and it was as high as they could get, and their gods were below themselves for they could see and hear and walk and their gods could do neither. "And they repented not of their murders nor of their sorceries, nor of their fornication, nor of their thefts."

This description includes them both; both locusts and worldlings in general. It gives distinctly the world sign of "four," "murderers, sorcerers, fornicators, thieves." This, again, shows a kind of religious worldliness. Reviewing the facts on which the symbolism of the military power is built, we meet the wondrous spectacle of the seer in Patmos seeing more than twelve hundred years before it came to pass, or ever had been dreamed of by man, that the nations should fight with gunpowder "fire, smoke and brimstone" is a description of burnt powder, issuing as from the horses' mouths. He says: "I saw this in vision." But how surpassing all wonder that he should both see these changed military aspects of the world, and use the facts in symbolic expression, so as to both see the new conditions of warfare and to know what they import as to its bearings in the world's

transformation, etc. All this I find myself now considering in sober reality and feel like my old friend is making his way toward my own age with absolute certainty, and thus bringing me each moment nearer to the times which to tell the honest truth, I have in my heart rejected as an age of decay, and if he should land me into this day as the middle of the millennium I shall have to conclude the trouble is all in myself. But we have succeeded in understanding his division of the elements and will move a little to the right where there is raised one of the most striking dramatic figures wrought upon the Cloth, and where another mighty change occurs belonging to this same period, the sixth trumpet, which is at this hour sounding.

CHAPTER XI.

COMING OF THE LORD.

We now approach that interesting group to the right, being still in the time of the sixth trumpet, and looking toward the seventh and last. We have not yet reached the third and greatest "woe" which lies a little further on the map.

The question of time which has been so often in the mind while looking at these wondrous age-telling series of great facts, has come again for an answer. Is there not some kind of chronology the finding of which in this Cloth of Gold would tell us of the end? Yes. There is here on the face of this Cloth of Gold an old clock, the hands of which we have been looking at and did not know what they were. It is so inwrought with the pictures of animals and other objects that we could not recognize the design looking a little like the picture of the Zodiac. It is not modern and so has no minute or second-keeping hand. From the space it occupies I should not think it would strike oftener than once in a century. There are twelve spaces marked for hours. At the three o'clock mark is a white horse, at the six mark is a black horse, and at nine is a pale horse, and at twelve is an angel in striking attire, lifting his right hand toward heaven and holding in the other hand an open book.

The other hour marks are filled in with trumpets. If I read it correctly the one single hand upon its great face now points in the space beyond the grey horse, moving toward the great angel at the top. We are at the tenth chapter.

This is noticeable for a greater extent of dramatic positions

and expressions than any part of the Golden Cloth yet surveyed. A strong angel appears, coming down out of heaven, arrayed with a cloud, and the "rainbow is upon his head." It was a cloud that received the Little Lamb at his ascension and bore him above the heads of his followers and from their sight, and he disappeared. And the story about it tells that two angels appeared to them and said, that "he should come again in like manner as they had seen him go up." Here is the exact picture of that promise. He has the rainbow on his head which we saw about the throne in the first scene and which means promises fulfilled, the trouble all over and the floods subsided, etc. "And his face was as the sun and his feet as pillars of fire." That is, the greatest intelligence in his face, and his feet were walking in the light of God's word, to do his will and to fill up his promises.

"And he has in his hand a little book open." That clearly connects this book with the throne that first held it. The last time we saw him, he was impersonated as a Little Lamb slain, and that was the ground of his worthiness. He had been found able to take the book from the hand of him that sat upon the throne and to open the seals. And this is his first appearance since that time. The apostles who represented him in the world, and who are the trumpets, have all sounded, but one; and his is a sabbath trumpet, only calling to rest. So here the Little Lamb returns, bearing the rainbow of the throne and wrapped in his ascension cloud, holds in his hand the book he has never let go, and now it is open, and the secrets of it are divulged. No other in heaven nor earth, nor under the earth, could take that book, but he alone. His impersonation here as an angel is in keeping with all his symbolic appearances, as we see them in his letters to the churches, where he simply says: "I am he that walketh among the seven candlesticks;" or "I am he that hath the sharp, two-edged sword;" or, "he that was dead and am alive again," etc.,

etc. Now, he has returned, "even as ye saw him going up into heaven;" and "He set his right foot upon the sea and his left upon the earth and cried with a loud voice as when a lion roareth, and when he cried the seven thunders uttered their voices."

This is the first picture of universality we have met since the four horses went out. Here is an all embracing attitude: one foot upon the sea and the other upon the earth and the right hand raised to heaven, unites earth and sea and heaven in the mission so signified. Hitherto we have been following the line of battle, which lay westward with but one reference to the East, the "fountains of waters." But now the earth and sea are embraced in the angel's attitude, and heaven is pledged to the fulfillment of some all comprehensive promise by him whose feet, as gleaming pillars of fire, shine out over the sea and the earth. He cries aloud with the loudest cry of earth, "like a lion," and the echo of his voice rolls in seven thunders through the heavens. And our seer! What did he think to see such a drama? And did he wish to take a part in it? He had almost completely shaken us from himself to be transferred to and engulfed in the wondrous exhibitions of his own hero, as he walks down the ages, making war upon the world powers.

He says: "And when the seven thunders uttered their voices, I was about to write, and I heard a voice from heaven, saying: Seal up the things which the seven thunders uttered and write them not."

The Little Lamb had spoken through the seals, and his apostles had spoken through the trumpets, and now the Father speaks through the seven thunders. What did He say? Ah! That and that, only of it all was commanded to be "sealed." Once before a voice was heard from heaven, like thunder, and that was when the Lamb prayed that he might be glorified, and the answer was thundered back: "I have both glorified it and will glorify it again." At his descent to earth, clothed with the cloud and bear-

ing the rainbow, the Father speaks also in seven thunders and owns to the mission which the angel comes to fill.

What was signified to us in the two witnesses, the seals and trumpets, is here confirmed by one voice from on high, but sealed. The exile would have written what was spoken by the voice of the seven thunders. "I was about to write, but I heard a voice from heaven, saying: Seal up the things which the seven thunders uttered and write them not." Seal up means to refrain from writing or divulging. These thunders follow the cry of the angel. He cried with a great voice, as a lion roareth. It does not tell us what he said as when the angel cried, asking who is able to open the book; for then the cry was heard all over heaven and earth and under the earth, but no one could answer. The thunders that followed his cry was the cry itself explained, but they are echoed or heard as thunders, because they are, now revealed, the voice of God.

While standing on the sea and the earth, this angel "lifted up his right hand to heaven and sware by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be time no more."

Here is an all embracing oath. It embraces heaven and all that pertains to it, and the earth and all that pertains to it, and the sea in like manner; and it also embraces the same completeness in time, for it declares time shall be no more, and it is made by him that liveth for ever and ever. Thus again by three witnesses we are told of the comprehensive character of the mission to be performed by the sixth trumpet, when the seventh is about to sound. The book he now holds open for all to see, is the explanation here contained in the Golden Cloth, and to be read and understood in the latter part of the sixth trumpet and in an advanced stage of the grey horse seen on the old Zodiac clock.

The angels' awful oath continues in these words: "But in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants, the prophets."

The closing of the sixth trumpet, that means before the seventh shall fall; for that is the sabbath call, a long resting time. All the promises will soon be fulfilled. This is declared by (1) the rainbow, and (2) by the closing of trumpet time, and (3) by the oath, three times declared and signified.

The voice that came to the seer from heaven, came to him again and said, "Go take the book which is open, in the hand of the angel that standeth upon the sea, and upon the earth." And I went to the angel and said, "Give me the little book." What must have been the feelings of the seer when he was bidden to touch that book, to take hold of it and then to eat it. He had wept much when no one was found in heaven, or in earth, or in the under world who could take it, to open it or to look upon it, and now it is held open to all and is in the angel's hand and he is to take it in his own hand and to put it to his mouth. The fact of its having come from him that sat upon the throne and that it had been taken by the Little Lamb, as containing some great secret, some mystery of God according to the prophets, hid from the foundation of the world, must have produced a very different feeling in the heart of the old hermit from that which he experienced when no one could be found worthy to take it and loose the seals. No other had ever yet touched it. And he went and asked the angel for the book, and took it in his own hand, but did not and could not read it, any more than our learned revisers who made it seem that one of satan's servants, an "eagle," had slipped the guards and gotten over into the Little Lamb's camp and doing good work there where no eagle can ever come.

Thousands upon thousands have taken this old chart, the Golden Cloth in their hands and looked upon the writing on the outside. All can see that, but none have read it, and told us the story. Commentators have commented and expositors have exposited, but if any one has received the blessing promised to him that reads it, he has followed the spirit of the age and kept it strictly in trust.

There are seven great and precious blessings promised in this old Cloth of Gold, just as there are seven spirits, seven angels, seven churches, etc.; and two of the seven are awarded to him who shall read the things written herein and these promises are not from the exile but are the promises of the Little Lamb himself. That book when first seen by the seer could neither be looked upon nor read; now he both looks upon it and has taken it in his own hand to eat it. In trying to read it we have been caught away at the threshold by some mystery never explored, and found ourselves busy the next minute absorbed with our own thoughts; and time after time coming to the same mystic laced and curtained entrance to the heavenly mysteries, we were snatched away and left again in the revery of things here below or in a dream land. Whoever would enter within to see the glories must follow him who said, "I am the way, the truth and the life," and following him to see the secret, where he dwelleth, we must pass through the veil he passed through, the curtain that was rent asunder when he was put to death, which curtain was his flesh. It is spiritually discerned.

When we followed the first golden strand of this precious old Cloth and saw it pass down through and change color on the other side and held patiently on till we saw its end and then marked its track, we began to find our way into this treasury of heaven's last and mightiest gift. We passed through the veil and learned to observe from the transported view. What feelings of

rapture when the seer took hold of the book that had awakened such universal interest and desire. What are the obstacles now to reading it? The prejudice we bring from many failures. The failures have resulted in a prohibitory caution being written over its entrance to all who would dare to lay hold upon its blessing. All who come to it impart into its reading what they have learned from other sacred writers whose method is entirely different. Some have come to find mysterious texts which they may use to make more pleasurable some doctrine that needs a mystic because it has no better foundations.

This most divinely woven Cloth of Gold, work of the Prince of the Royal House of God, was surely written for the oncoming ages. It cannot be taken up and thrown down as a newspaper, nor read in the smoky atmosphere of an age that is passed nearly away. A new age is in labor to be born in which the seer will be most sought, for the glorious knowledge of God. The light already strikes the mountain tops whereto if one will but ascend he may find clear sun light, clear air, and a mind as clear and deep as the pellucid tarns that rest in its crown and upon whose liquid face all the lucid heavens find clear reflection and every star in place as distinct as the pebbles that lie in its clear bottom.

To the theologian, his theology is the veil upon his face when he would see to the end of this vision. To the logician, his logic is at variance with orientalism as is also all our western education.

Scholars and philosophers view the outside and from the outer manifestations reason toward the center, but the seer sees. He sees to the core and speaks from it. He sees the essence and symbols it and thus sends the mind by one electric flash direct through all the dark superincumbent air to the very source of light and of life. The highest and mightiest and last thing the human mind can ever reach is its own emancipation.

It says to itself, I see! I see! Therefore its blindness remaineth. Though the seer was commanded to seal not up the book, it is for all till now a sealed book, and though there is a curse upon him who would take away from or add any part to the book; yet we have practically discarded, not a part only, but the whole book bodily, so it is in no special sense a blessing but rather a warning, and to the intruder who would learn it a reproach.

Nearly every one we meet belongs to a society, a party, a business, or to many such that absorb their whole attention, wastes their lives running after nothings; a dead and fruitless chase for that which is naught and which perishing, perish with it.

How few even of Christian and church going people stop to think of the true riches which our Almighty Father has hidden in reach of all who earnestly seek. There might be a thousand Shakespeares now in the land if the mind could but be cleared of idols. If it were sincerely to rise above all prejudice, all diseases also called idols and just simply and freely seek the truth for its own dear self. It is the highest soul of true love to woo the truth, and the power of the commonest mind to find it. But how can a soul that is owned by and preoccupied with a sect, a party, a club, an ism, ever grow beyond these, its own self-imposed limits?

How can such sit with patience at the feet of our ancient hermit, even for an hour to seek for the true riches, or make a heroic exertion to rise into a true life out of a false?

The truth lover, which is the true lover, is ready to assist in any service if he may but company with those who are journeying to the Canaan which is the goal in this wondrous story. He will not organize a split in the company, over any of the merely doctrinal questions of the age.

The seer was told to proceed and take the book: "Go and

take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth." And I went unto the angel and said unto him "give me the little book." And he (the angel) said to me "Take it and eat it up; and I took the little book out of the angel's hand and ate it up, and it was in my mouth sweet as honey, but when I had eaten it my stomach was made bitter." The results were bitter. When he understood it and saw the dark clouds that hung over his path, lying between his lonely isle and the distant millennium it was bitterness, and dark like that which fell upon Abraham in sleep after he had been given to see the end of his glorious promise.

It was sweet to be able to understand, but the facts when understood contained bitter news. How different our positions. He had to look down into that night of the dark ages, and I am on the further border marching out toward the land of promise, and the pulpits they build now are looking both ways, but being fixtures can not move either way: so we take to the tent and move on.

But the seer says he ate the book. He took bite by bite, and being sweet to the taste he retained it long, and so may we, old friend. And experience now the opposite effect from yours from swallowing it; a sweetness we dreamed not of when first we read your promised blessing there on the upper corner of the dear old Cloth of Gold. All the knowledge I ever had has no value by comparison.

I followed thee well, and have found entertainment for my thought in thy strange fascinations about thy hero the Little Lamb. But the lesson of this? Have we it yet? Not the wider one, not the great one.

We saw in the first verse of this book, the very first, that it said "the revelation of Jesus Christ which God gave him," and then a little later saw the giving of it dramatized by the Little

Lamb as a slain victim for sin, taking the book from his hand, etc. Now, that first verse adds that God gave it to him "to show unto his servants, and this showing also has now been given in drama to the first one, and as the Little Lamb went to him that sitteth on the throne and took the book to break the seals, so our seer rises from his prostrate place and goes to the angel and takes it from his hand, the seals now being broken and the book open; he eats it, and thus illustrates in dramatic action how we are to receive it, bite by bite; not by looking on it, not with the eyes, but eat it, eat it with the soul, bite by bite; to all who do so a double blessing, one to the heart that can love back into his face and one to the mind that loves the clear waters of life. A cool and invigorating draught he will give to all who will be led to "the fountains of waters of life."

As it was necessary the Little Lamb should have a Revelation at the opening, so it is necessary it should be disclosed to us in the last time, the sixth trumpet. Did I ask myself why so? Enough to believe that its opening will be the signal for the third evangelization of the world, the regeneration, and the last one, and now about to be inaugurated and the opening of this treasury house of the Golden Cloth to be its new and glorious Day of Pentecost.

This Pentecost opens with the return of the Little Lamb. But he does not return in the impersonation of a slain lamb. His merit in being a voluntary sacrifice was there presented as the ground for his being able to break the seals of his Father's love and continued presenee. But now he comes not as a sin offering, but without a sin offering, unto salvation.

He is a revealing angel with an open book in his hand.

He is a promise-fulfilling angel, wearing a rainbow upon his head.

He is a covenant-bearing angel, who lifts up his right hand

to heaven and swears that time shall be no more when the next trumpet is about to sound.

His right foot upon the sea, his left upon the earth, he cries with a great voice: Sin offering is ended; the Little Lamb is now the angel of the covenant and will enforce righteousness.

The view presented in the Golden Cloth follows strictly the line of contest between the Little Lamb and the world powers never leaving the track. All the subject matter of the work takes on these limits and receives also their extensions. Topics are treated, but they are treated subject to the limits of this view. Any doctrine or alien cast of thought applied here at once obstructs the interpretation.

Holding our attention close upon the exile we found the strange but beautiful method of passing through the Cloth. We saw him in his own transportation being caught away, and now again he changes as if on earth and goes to the angel and takes and eats the book and supposes that all is over, the vision closed and the revelation ended.

To us this signifies that the opening of this book is not the end, but a new beginning of the end.

And they say unto me: "You must prophesy again over many peoples and tongues and tribes and nations."

The situation seemed to our exile that the vision was ended, the seals were all opened and the trumpets all sounded, but one which would, when sounded, announce the close and call all the workers to the sabbath rest.

All that follows to the end of the cloth is in the nature of supplements.

CHAPTER XII.

QUESTIONS ANSWERED.

We are about to see another of those great questions answered which seem to be implied in the answers themselves. The first one was: "What of our beloved Lord who said 'Lo, I am with you always even to the end of the world?' We see him not. Where is he?" The answer, how startling.

There he is, "one like to the son of man clothed with a garment down to the foot, and girt about the breasts with a golden girdle, and his head and his hair were white as white wool, white as snow, and his eyes were as a flame of fire, and his feet like unto burnished brass, as if they had been refined in a furnace, and his voice like the voice of many waters." There he is walking amid the seven candlesticks and holding the seven stars in his right hand, and when I saw him I fell as dead at his feet, and he laid his right hand upon me saying Fear not . . . I was dead and behold I am alive forever more."

The second was "what of our beloved dead?" and the fifth seal shows us their souls under the altar and afterward the answer comes up again and again, they being always in white linen under the altar, before the throne, or standing with the Little Lamb on Mount Zion, or riding with him on white horses to the field of Harmageddon or with him at the marriage supper of the Lamb.

The third question implied is: "What of that book he took from the hand of him that sitteth upon the throne to break its seals?" The tenth chapter comes to show us the book open and understood, and fulfilled and proclaimed to the ends of the

earth in a mighty voice. "The mystery of God according to the good tidings which he declared to his servants," the prophets finished, fulfilled.

The interesting question now before us is: "What of the fortunes of the Bible during these dark ages? What was it doing when the sun went out and total darkness reigned?" Our exile begins to bear a part now in the proceedings of the sacred drama, and is more than a mere observer.

HISTORY OF THE BIBLE.

From the time he fell prostrated at the feet of the Lamb who appeared so glorious he had not moved till he arose to take the little book and to eat it, and now there is given unto him "a reed like unto a rod and one said rise and measure the temple of God and the altar and them that worship therein." This is some heavenly undertaking for it comes in the number three, the temple, the altar and the people. It requires measuring to be done, implying sizes and proportions, necessary to building, and reminds us of the numbering of the sealed multitude. He does not say whether he did any measuring, the taking of the rod seeming to imply it. "The temple;" not the Jewish, but the Christian, temple, the church.

What could the church have been doing that the age was so dark, the sun gone out, the moon faded, the stars fallen down and the pit of the abyss holding pentecost on earth?

Is the Seer commanded to build another church? The measure implies it clearly. Would that make two churches? No. there was no church. The nations had trodden it under foot "and the holy city shall they tread under foot forty and two months" (symbolic time.)*

*See time element in appendix.

It is with a view to rebuilding the temple here called the "holy city" trodden down, that the reed is given to the exile, with the command "to rise and measure." He is enjoined to reject the outer court or outside the temple, from measurement because it belongs to the gentiles or nations who tread down and have destroyed the holy city, the temple, which is the church.

Now in this case the temple, the church called the "holy city" long trodden down by the nations, is to be rebuilt, as Jerusalem was on the return from Babylonian captivity, and not only the temple is to be measured and the altar, but also the worshippers; and this measuring of the worshippers is to distinguish them from them without, very much as the sealing in the forehead did to distinguish them from the locusts, and also from the military army with half of the locust characteristics still adhering to them. So we have a measured temple and altar, and worshippers begun, and on the other side, the nations, who have trodden the "holy city" under foot, are refused the measuring.

This court was "without" and was known as the outer court or court of the Gentiles, they being 'permitted to enter it. It means here the world outside the church.

This looks very like the distinction drawn in the supplement to the Sixth Seal, where some were chosen by sealing, and others not chosen were not sealed, etc. It is the same thought exactly only the figure is changed, and now, instead of numbering as if entering upon an exodus, they are rebuilding the temple as if returned from Babylon. It also distinguishes the saints from the military power of the horsemen who possess the mixed characteristics of the locusts and of a better civilization, etc.

While these horsemen have their number called out, so the Seer can say: "I heard the number of them;" it was not a proper numbering; as if God were sealing or measuring or in any other manner caring for them, but to show that it represented the whole

world. But they are incidentally connected with the white army already noted.

In the white army, sealed and numbered, we did not see any temple but a tabernacle, because the Reformation is there viewed as an exodus from the Egypt of the dark ages and as marching toward the millennium.

In that view God said "I will spread my tabernacle over them." But in this present reference the Reformation is viewed in its relations to Babylon, all the facts concerning which are evolved from the trumpets and not from the seals. Therefore they are here presented as having returned from Babylon and now rebuilding the temple, our Seer, like Ezra, being commanded to measure again for the temple or church long trodden under foot by the nations.

We now have four points from which to view the locust period and the two powers that came out of it, giving different aspects of the situations by facts of the highest importance.

In the order of presentation we had first the exodus, second, we had the fourth trumpet view of the reign of darkness and its results —the locusts; third, we have the army of horsemen or protestant governments loosing; fourth, now we have the condition of the church and the Bible—the two witnesses coming out of that age. The church had been trodden under foot forty-two months by the nations and is now to be rebuilt. These points of view afford a large data for estimating the conditions of the movements involved. The sealing in the forehead, etc., and the measuring and rebuilding the temple, etc., are of the same class of facts, while the separation of the world powers from the Babylonian allegiance presents an interesting situation for study. This brief reference to the temple is a proper preface to the history of the Bible given and here treated topically.

The Reformation is closely connected with all that concerns

these points. The temple as viewed here does not make any difference between the locust power and the horsemen power, but excludes them all as being without the temple and not to be measured, which may suggest a point of view in the history earlier than the secession of the latter.

The fortunes of the Bible or history of the word of God are here treated as "two," two witnesses, two prophets, etc. In the early part of the book the churches were the light-givers in the world, and they came altogether in the number seven. Seven candlesticks, seven lamps before the throne, seven spirits, seven eyes and seven horns, etc., all meaning and expressing the same thing in different phases. But now we have a change of symbols, and the light-givers are expressed as in two; that is, the two Testaments, the Old and the New. They were not known as such when the exile was yet in Patmos, but came to be known as such much later. It was to be expected that, since the sanctuary of the Jews' temple had a lamp with seven burners, and the Christian churches, conforming to that pattern, had been presented to us in seven, etc., that seven should in some way be connected with these light-givers, the words of God, when they should be used to take their place. Well, we do in fact have just that number here, lying under the surface and subordinate now to the number two. That is, we have the "two" occurring seven times—seven pairs of two or doubles: (1) A reed like to a rod; (2) my two witnesses; (3) the two olive trees quoted from Zechariah; (4) the two candlesticks from the same, both of which, when treated of in this book, are expressed in seven; and (5) the "anointed ones" as explained to Zechariah; and (6) the two prophets; and (7) the two tables of stone.

These are all included and embodied in this description on the Cloth, making seven pairs of "twos," and also naming candlesticks and olive trees, which are equivalent to "seven," when re-

ferred to in this book. Not only so, but the Apostles, who were fourteen in all, are expressed and contained in the "two witnesses" and the "two prophets," which these testaments are here called.

What an ingenious description, and how full! The Church of the Apostles was an oral church, resting upon an oral gospel, and the New Testament writings, if they had been gathered and published, could have comparatively but little interest while the living voice of the Apostles and witnesses were present to speak.

These two testaments, here called "two prophets," "two candlesticks," "two olive trees," "two witnesses," etc., are also the reed like unto a rod for measuring the temple or the Reformation. This shows that the temple or church was evolved from the Bible. Thus, while the Bible came out of the first church, the second church, the Reformation, came out of the Bible. So that our former use of seven to express God's light-givers to the world, we now have "two," and seven acts a subordinate place, but is here present to verify and to preserve the identity, and this order of symbolic expression is kept up till the temple is built and the ark of the covenant placed in the temple safely in its place, and the exile closes the story by telling us he saw the temple, the church open and the ark of the covenant, the two testaments, were there in view. These two witnesses, representing the Old and the New Testament, facts used to symbolically express their fortunes, are also drawn from both testaments.

We are about to enter this description, in which we find what seems the most wonderful exhibition of art as applied to literature anywhere to be found on earth.

The striking difference between our princely Seer as an author and all others has been illustrated by a comparison of him with the ablest of the sacred writers of the New Testament, Paul.

The latter is analytic while our Seer is synthetic in treatment.

The former, like the great thinkers who have followed him, reasons from the outside toward the inside; but our Seer strikes at once and direct to the heart of things and to the center and into the very essence. Paul teaches, for instance, that the olive branches "were broken off that we might be grafted in," but our Seer says "he is the vine and we are the branches and of the vine."

Paul says "we are adopted into the family of God," but our Seer says "we are born into it." Paul would reason that the Lamb is a priest after the order of Melchesedic, but our Seer sees—sees him in his priestly garments girdled and walking in the midst of the seven golden candlesticks, holding the seven stars in his right hand, and so flashes into our very soul his royal priestliness till we can see the golden pomegranates that border his garments, and hear the very tinkling of the golden bells that fringe his robe as he trims his lamps and rings out the jubilee to come and lifts aloft the seven stars as toward their native heaven.

In the vast perspective into which the Seer has led us, where oriental magnificence is laid under contribution to adorn and to deepen, we gaze till the very essence of things unseen penetrates the deepest fibers of the soul; there, lying reposed in their essential natures and relations, we learn to see them by long, patient looking. How different they all look now from those we follow through the sinuous ways from the outside, where all is disproportion and at the end of which truth itself is warped so we cannot see its intrinsic, its great relations.

Hence arises the obstacle to searching patiently among these woven threads of gold for the door that opens into its heaven. Not simply does he use the flashlight of the symbol once, but he will symbolize a symbol itself, and even again, and a third time that the light flashed shall be as light thrice purified, then shot into the heart till it reach its deepest recess, the holy of holies.

These remarks apply in part to the variety of symbols in which

he here gives us the history of the fortunes that awaited the word of God in the world. "And I will give unto my two witnesses and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth." The two witnesses are here first viewed from the heavenly point and are seen as in mourning, covered with sackcloth, but are not really dead. The doubling of vision now is clear. The militant and the triumphant views are both given. There were many witnesses spoken of in the sacred writings, but here they are comprehended in two and, seen from on high, are called "my two witnesses." They are, to the eye of prophecy, covered with "sackcloth"—covered and obscured. They were locked up and hidden from the people, and wore the garment of a dead language during the time shown by that black area we saw on the Cloth of Gold. These are the two olive trees and the two candlesticks standing before the "Lord of the earth," and so are distinguished from all other witnesses.

"The two olive trees and the two candlesticks standing before the Lord of the earth." This is quoted from Zechariah, where the vision is interpreted by the angel. The golden bowl with its seven burners has two olive trees, standing one upon the right and the other upon the left side of it, connected by two golden pipes, and through them supplying it with oil. The seven lights are said to be "the eyes of the Lord, which run to and fro through the whole earth." This fact is exactly expressed where the Little Lamb is said to have "seven eyes and seven horns, which are the seven spirits of God sent forth into all the earth." That is the seven churches. The seven churches rest upon the word of God and are the reflection of it, and are the mystic equivalent of it in symbolic usage.

"And if any man desire to hurt them, fire proceedeth out of their mouth and devoureth their enemies." Their enemies are those who seek to hurt them. "In this manner must he be killed."

This is not bodily killing. The life these witnesses can give is the life they can take or withhold, and that is their kind of killing. "These have the power to shut up the heaven that it rain not in the day of their prophecy, and they have power over waters to turn them to blood, and to smite the earth with every plague as often as they shall desire." To shut up the heaven is what Elijah did, and it rained not till his return from three years and a half of absence. So when these witnesses are in exile, by being in sackcloth, a dead language, and forbidden to be read by the the people, there will be a great dearth of the word of God and the knowledge of God in the world. Their "power over waters to turn them to blood" is taken from Moses who, in sending plagues upon Egypt, turned their waters into blood. These two witnesses do the same in the dark ages by their absence. Their judgment, as already explained, is negative and results from their absence, which, beside famine, leaves darkness and savagery; and so "they smite the earth by every plague," for, without the light of God, there is "every plague." This is the dark time when they were making merchandise of the word of God, and the black thread on the Cloth leads right to it. The condition of the world, while these witnesses were "in sackcloth," throws a side light upon the great apostacy and darkness, which we saw pictured in the fourth trumpet, when all the lights of heaven went out, so that, for a part of the time, total darkness reigned on earth.

That condition also clearly implies that the world powers, which were loosed from Babylon, must have possessed some of the characteristics of the age, which corresponds with the symbols they wore. They came out of a condition of society only partly leavened with the word of God, and, in building the temple, were not allowed to be measured, or otherwise claimed as belonging to God. "And when they shall have finished their testimony,"

that is, when they are in sackcloth, "the beast that cometh up out of the abyss shall make war with them and overcome them and kill them."

Notice we have changed here from the higher to the lower view. We are now viewing the same fact from the world point. We have gone through to the other side of the Cloth and view the witnesses as they appear in this earth. This double view is founded on the double dream, or dualism, already explained. This double view stands as upper and lower, as triumphant and militant, as heavenly and earthly, and as ideal and actual. Seen from on high, these witnesses are not dead but only "in sackcloth;" but as seen by men, they are dead. This world supposed it had killed the Little Lamb, but it had not. It supposed it had killed the martyrs, but they lived on more happy. It supposed it had exiled our hermit prince, but it had only driven him again into the bosom of his Lord and Savior to receive from him and to signify to the world these great foreviews of the oncoming history of the world's great drama in conflict with the Little Lamb. "When the beast from the pit shall have made war with them and overcome them and killed them, their dead bodies shall lie in the street," etc. He killed them by refusing to let them speak. He pretended that the language, in which he found them, was sacred, and that it would be profane to translate them into the living spoken languages; and so, while to this world they were dead, having no voice, they were only in mourning, waiting their revival. Suppressing God's truth or hiding it or perverting it, is killing it. But, like its author, it will not remain dead.

The beast is mentioned as though we were already acquainted with him. He is the beast that came up out of the abyss. There is where he brought his locusts from, and they were said to have a king over them, whose name in the Hebrew is Abaddon, and in Greek Appolyon, both meaning destroyer, and here he is seen in the

act of killing the word of God, the two witnesses, and we may find it was he who caused the "Holy City to be trodden under foot." There never was but one beast that came up out of the abyss. "Their dead body lay in the street of the great city which, spiritually, is called Sodom and Egypt, where, also, their Lord was crucified."

The revisers translate "bodies" for "body" to preserve grammatical consistency, but in doing so have sacrificed essential consistency. It is "body," singular, the Bible, as of one nature, origin, purpose, etc., and so excludes, also, the idea of their being personal. The city is called the "great city," that is, Babylon, and, spiritually, also, called Sodom and Egypt. That is, it was like Sodom and Egypt. Sodom, Egypt and Babylon were, first, very bad cities, and, second, were all cities of exodus and deportation to the people of God; and, third, were all destroyed for their wickedness towards God's people. Thus, they unite to express the character of the "great city," out of which God calls his people to come. It is the capitol of the beast, and like him, wears four names, the Great City, Sodom, Egypt and Babylon. There is but one bad city shown upon the Cloth of Gold, and the many names are given it to describe its character. It says "their dead bodies lay in the street of the great city and they suffered not their dead bodies to be laid in the tomb." Not buried in oblivion and destroyed. Here is the limit of the world's power upon them. It could kill them, but could not entomb them. It thought they were dead, and "from among the peoples and tribes and tongues and nations do men look upon their dead body three days and a half." To say they lay in the street shows that they were carried as public trophies of the war which the beast had carried on against them, and that they were here exposed for the public to look upon, and it shows the little esteem in which they were held and

the coarse, brutal treatment they received compared to the treatment they received from heaven when they were raised up and took their place in the temple and were seen safely placed in the ark, etc. In much the same way as the beast and his people from the "peoples, tribes, tongues and nations" looked upon these dead witnesses previous to their revival, have the people of the Reformation looked upon this Golden Cloth, which reveals these most wondrous things. Our own dear Luther at one time threw it out of the Bible and all protestantism in general has practically rejected it and taken up a reproach against it that he is a dreamer or insane who would assume to interpret it, so that the mention of it generally brings a cold look even from the "clergy." But as the translation of the Scriptures into the living language was the opening of the Reformation, so may the interpretation of the Golden Cloth be the beginning of the third evangelization or the Regeneration. The same superstitious regard on the part of the beast and his followers that preserved the two witnesses from destruction (called "being laid in the tomb") has also prevented the Golden Cloth from perishing. The beast found, as he claimed, his great authority in these two witnesses for his power over men, and beyond that he cared for little, and so the Reformation has found authority in the Cloth of Gold for calling that beast the apostasy and anti-Christ, and has cared for little beyond that. But this book may hold an account with them both. We shall see.

While these two witnesses remained as dead, it is said: "And they that dwell on the earth rejoice over them and make merry, and they shall send gifts one to another because these two prophets tormented them that dwell on earth." As long as they seemed to be dead, wrapped like mummies in sackcloth, the worldlings gave and received congratulations all around, and both receive and give presents and rejoice. But in the midst of their drunken

wake a great surprise awaits them, for a change comes, unlooked for. "And after three days and a half, symbolic time, the breath of life from God entered into them (they were translated) and they stood upon their feet." Considering them dead they now have a resurrection. "And great fear fell upon them which beheld them." More torment awaits them. These two witnesses, also called prophets here, "heard a great voice from heaven (the heavenly side) saying to them come up hither." And they went up into heaven (the temple, the church) in a cloud, "and their enemies beheld them." What a reverse is this? What a frightful mistake it is not to love God and gently submit to his good ways so no fear can trouble the heart. The world in which our troubles are found is such a little, stifling spot. In the great bosom of love is freedom and peace. Killing the Little Lamb was a blind business, so was killing the Bible.

The hour of their ascent was followed by a "great earthquake and the tenth part of the city (the great city) fell; and there were killed in the earthquake seven thousand names of men." The earthquake was the consternation described by the fear of having the light of God's word thrown upon what had been going on, like the evil spirits that cried out: "Why hast thou come to torment us before our time." A tenth part of the city is the symbolic use of the word "tenth" which relates to the same meaning that underlies ten horns and all the multiples of ten to be noticed later.

Our learned revisers who looked upon the face of our Golden Cloth and made some improvements, made some disfigurements also. The proper reading is found in the margin. "And there were killed in the earthquake names of men seven thousand." "Names" here is used symbolically, and our revisionists probably saw such a glaring absurdity in taking it literally as to justify a "liberal" translation. "Names" here means titles, and titles

strikes at the artificial and unchristian distinctions which men had set up who professed religion, for we must now by this fact get another glimpse at the state of society in the time of the locusts. The great swelling titles of ecclesiastical magnates got a heavy blow when the people began again to read that the Little Lamb, the hero of our glorious story, taught that no man should be called "father," and that we are all brethren, and that all the high mountains must be leveled to the earth and all the valleys must be filled to a grade in his kingdom. So when the word of God gets hold on a man it makes havoc of all the distinctions set up by "them that dwell upon the earth," which imply the dominion of man over man.

"And the rest were affrighted and gave glory to God." It does not require us to go any further than to say that they withdrew their devotion and homage to the Beast who had killed these witnesses; that is some glory to God at least, so that worldly people who in any way help to dispel ignorance or to destroy degrading superstition or otherwise do good, for while they may never choose the better part themselves, they may upon a lower plane help this world into far better conditions, and so without being saved may help to make it possible to save many, and to hasten the reign of the rightful King and Prince of the earth. The rising from the dead of the two witnesses and the disastrous effect upon the people and the spiritual nobility in Babylon closes the scenes that comprise the second woe on the worldly. "The second woe is past: behold the third woe cometh quickly." "And the seventh angel sounded." The seventh and last trumpet is now sounded, followed by another of those musical outbursts or oratario of laudations to be noticed later. The seventh sounding does not carry us any further nor contain any new intelligence, and does not close the actual dramatic time but predicts it only, the form and substance being separate. It tells

us of the end just as did the first scene contained in the fourth chapter. But a very important fact is here added as a part of the history of the two witnesses. "And there was opened the temple of God that is in heaven, and there was seen in his temple the ark of his covenant, and there followed thunders and lightnings and an earthquake and great hail."

This binds together the story of the two witnesses. The holy city, the church which had been "trodden under foot" for twelve hundred and sixty symbolic days by the sinners or nations, must be rebuilt, and so our exile was given a measure and told to measure for the temple; and now the temple here at the close of the account is open and the ark of the covenant containing the two tables of stone is in its place in the temple. The "ark" here is used just as "temple" and all the other symbolic usage in this history. It means that the Reformation has come, and the Bible is translated and is lying in its place on the pulpit for use.

It adds "and there followed lightnings and voices and thunders and an earthquake and great hail." Here is another group of those mixed symbols. But we are well guarded against any hazardous guessing as to what they mean. In the preface to the first trumpet where we saw the angel cast out fire from his golden censer into the world, we had as the effect of it "thunders, voices and lightnings and an earthquake," but when the first trumpet sounds there follows "hail and fire mingled with blood." Now here is the second evangelization, the Reformation, and it is lightnings, voices, thunders and an earthquake and great hail." These clearly mark the different characteristics of the two evangelizations.

Note our progress toward climax. In the preface, which answers to the preparation or day of pentecost, we had no word for "blood" or persecution, but "incense" prayer, "fire" the word, "voices," speech, "lightnings," its effects on the heart, "thunders,"

"God's truth" and "earthquake," agitation. But when the first trumpet sounded there followed: "hail and fire mingled with blood," while the second, or Reformation pentecost, opens with "lightnings, voices and thunders and an earthquake and great hail." There is no other power on this earth equal to an intelligent, honest man before an audience with an open bible, and who is not owned or cowed by any bishop or sect or rich dives, and who has only the glory of God on his heart. So armed, one can chase a thousand and two can put ten thousand cowards and hypocrites to flight. He is voices, thunders, lightnings and earthquake all. What an audacious liberty does our Seer take in pillaging the Bible for the gems that will reflect light upon his wondrous story along the ages where the white plume leads.

The dark ages to him were seen, as famishing Israel and the word of God being absent, was the cause of the famine and its return like that of Elijah. The famine is also darkness, and the rehabilitation of the two witnesses into a living language are like the candlesticks that give light to the world. Their power upon their enemies is like fire that burns them, and in this manner kills them. Their return to life is like the rain that broke the long famine and restores peace. Their resurrection frightens them that dwell upon the earth and is likened to the resurrection of their Lord, and their taking their place in the temple is likened to or seen in the imagery of Christ's ascension.

The great chant that closes the second "woe" and introduces the third declares: "The kingdom of the world is become the kingdom of our Lord and his Christ." We give thee thanks, O Lord, God the Almighty, because thou hast taken thy great power and didst reign."

CHAPTER XII.

HISTORY OF THE CHURCH.

SECOND SUPPLEMENT TO THE TRUMPETS.

Here upon the Golden Cloth is to be seen a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." The exile says, it was "a great sign seen in heaven." What new interest must gather around his vision since he has himself been twice called upon to take a part in the strange drama.

His last part was to take a reed, or measure, and measure the temple, the altar and the worshippers, and the account of the two witnesses closed with his seeing the church opened and the two Testaments in their place, and the word being spoken with great effect. The subject therefore led easily to the subject of the church and its fortunes in the world. Decline had set in. The seven churches showed that worldliness was gaining the ascendency till the church was "trodden under foot of the nations."

The light we obtained on the church since the apostles' days were the side lights thrown from the history of "two witnesses." There we found the "holy city trodden down," and the measuring for a new one ordered, and later it was seen completed and the two witnesses in their place alive and divested of their sackcloth and now cared for, and, being used as a measuring rod to bring the temple to its perfect standard. We are now to look at the church as a direct topic, presented in the two point views as actual and ideal. The ideal, or higher, comes first and occupies the first twelve verses to the twelfth chapter. The church being a New

Testament institution, the symbolistic treatment is based on New Testament history. Viewed from on high, a beautiful woman in expectation of an heir, arrayed with the sun, and the moon under her feet and a crown of twelve stars upon her head, and crying from desire to be delivered, and, waiting for her child to devour it as soon as born, is a great red dragon seen standing before her.

The woman is the church of Christ seen in its first estate at Pentecost and will appear a little later by contrast. The twelve apostles are represented in her crown, and she is clothed with the sun, God's light to the world, and her feet with the moon.

The prayers and tears of the early church, to spread the truth, are symbolized in her crying for the joy of motherhood. Her child, when born, is described as "they which keep the commandments of God and hold the testimony of Jesus."

The Dragon, who stood before her, was a monster, seven-headed, ten-horned creature and red in color. Here I find the red strand that we saw first in the red horse, and followed its bloody track to the blowing of the first trumpet where red mixed with fire, and then into the sea in which the mountain went down, where the waters were reddened; and now it leads us to this red dragon and is of the dragon, and it goes on to the red lake of fire and brimstone. Herod, the Roman governor, who sought the life of the Little Lamb while an infant in Bethlehem, is the historic fact on which the symbolism rests, and as Herod in this act represented Satan, so the same Roman power that persecuted the young church or permitted it (which is the same) is here shown as a great red dragon.

He has seven heads, imitating Christ, and ten horns, imitating the law of Moses. The Roman government held the law over mankind. It was a human law and was the last of four universal empires foretold. Nebuchadnezer was the head of the first universal empire of the world, and held the world at the pleasure of

his own proud will; and God gave him a dream which he forgot, but which Daniel, also having received from God, related and interpreted to him that he was the first head of universal world rule and that after him should be three other world rules, represented by the arms and body and legs of the image, etc., who should have world rule, but not by a single person as his had been; and that the fourth and last is represented by the legs, feet and toes of the image and should be of "iron and iron and clay mixed."

The image he saw was a man whose head was of gold, whose arms and chest were silver, whose body and thighs were of brass, and whose legs and feet were iron. As this last universal monarchy was the Roman, it had the number ten for its symbolic signature, just as three and seven respectively are in the kingdom of the Lamb. And these ten are to preserve the symbolical unity of the great image that had ten toes at its extremity; what appears like coincidence is that God's law should be expressed in ten commandments also. Because the worldly ten had usurped the heavenly ten, the stone cut out of the mountain without hands, that is not of man's device, would crush the ten human laws and grind them to powder, and thus end the rule of man over man. The Roman power here comes thus to represent the world powers; which have usurped the power and place of God as a ruler, and to serve Satan, and so the Dragon is hostile to the church, and has ten horns, representing the ten as the parts of the great universal image. The same parallel of symbolic use applies to the number "four." According to the king of Babylon's dream, there were to be four universal humanly ruled empires, already noticed, and the image he saw showed four divisions and these parts or divisions showed a depreciation or anti-climax, which is the reverse of the heavenly order, in four particulars, as follows: the head is one; arms and shoulders, two; body

and thighs, three; and the legs and feet in four parts, the lowest, nearest to the earth and earthy, ending with ten toes.

And they depreciate and decline in four ways. First, in value; the head was gold, most valued; the arms were silver, the body brass, the legs iron, and the feet iron mixed with clay.

2. The gold is very heavy, the silver is lighter by half, brass lighter than silver, iron lighter than brass, and at the feet still lighter, being mixed with clay.

3. The head is highest, the arms lower, the body lower than the arms, and the legs still lower, and the toes, all leveled and at the lowest, lying side by side on the earth.

4. The head is one; it is an unit. The silver was to be divided into two parts and the body into more, and so weakened; and the last one was to be in ten; hence the dragon has ten horns. But he has seven heads, which gives him a religious appearance, and his horns give him a secular appearance. He thus seems dual natured, religious and political. These ancient facts are here brought into view as illustrating that the world powers which have assumed to govern man and set up over him human rule as against God's will, are in a struggle with the little stone which Nebuchadnezer, the king, in vision saw cut out of the mountain without hands, which was to destroy all other governments. This is none other than the Little Lamb, and the march He is making down the ages has in view for this world to destroy world rule and to set up heavenly rule for the guide of men.

The Dragon represents all world rule and the ruler of this world, who instigates it against God the Almighty. This point on the Golden Cloth, where the picture of the Dragon is seen, is the center or middle, where it has been folded, and it brings us into full view of the context, and enables us to see its scope and bearings.

The Dragon sees the church trying to bring forth a heavenly offspring, and he seeks to devour it, which otherwise may increase and overthrow world rule, and the kingdom of heaven rule over all. To show the low origin of the Dragon, he has a tail, and with this he "draweth the third part of the stars of heaven and casteth them to the earth." The stars are representatives of the churches, and judging from the seven letters of the Little Lamb, some of its stars or angels were going the wrong way even then. Worldly temptations, exerted by the Dragon, were too much for them, and so corruption began that went to its lowest in the dark ages.

Thus, with his tail he casts them down from their former heavenly to a worldly state. But the son of the beautiful woman was to "rule the nations with a rod of iron." That is, rule the nations by his own law of righteousness, and put an end to usurpations by man of ruling over man. But this is destiny and prophesy, not fact as yet. The woman's child was "caught up to heaven." The souls of the martyrs were first seen under the altar in the fifth seal, and afterward they were seen before the throne, then upon Mount Zion, etc. The symbolism follows the history of the Little Lamb to the resurrection.

The young church was destroyed from the earth, and is seen here, being caught up into God's favor, to his throne. The limits of Dragon power or world power, are clearly shown by being restrained to allow of the sealing of God's servants in the forehead and numbering them, and then in protecting them from the locust destroyers, and then they are measured and are tabernacled, and now they are caught up into God's favor. Satan could rule, but not entirely. He could kill the two witnesses, but could not bury them; he could crush the martyrs, he could drive the young church from the earth but not from heaven. These are points we do not forget, and they portend a bright

future. Now, since both the woman and her child are the church, the woman is said to have fled away.

The beautiful woman fled into the wilderness, a bad place to be, (quite like the witnesses clothed in sackcloth, of no service) where she hath a place prepared of God where they may nourish her a thousand two hundred and three score days. The time is given in the same number that the holy city was trodden under foot. They are the same fact. The two expressions are equivalent in time and they import the same thing; one views the church as a woman and the other as the holy city, and both are treated later upon the Golden Cloth.

The temple decays and is trodden under foot and the woman leaves the world and is lost from sight, to return again when the two witnesses rise from the dead. The break in its continuity is thus expressed because that while many of the first church were killed and were received into heavenly favor, the church remained here locked up and hidden within the two witnesses, who were in this world called "dead," but from on high were seen to be only in sackcloth. The world could not see it because it could not read the witnesses.

The beautiful woman in pain and the dragon standing to receive her offspring is another wondrous scene of symbolic power.

The Little Lamb is in her, the apostles are in her, the Holy Spirit and the martyrs are in her, and she in the wilderness lost and trodden under foot, but will rise, will return when the measuring reed is applied; when the witnesses come to life.

Our Seer saw war in heaven. "Michael and his angels" against the "Dragon and his angels," and the latter were cast out and found no more place. All this the exile saw. His vision seems to leave the world itself for a field large enough to express the wonders of this revelation. But we remember that but a

minute ago we found ourselves wading in the prosy history of the ages, so accurate, so true to unquestioned facts, that I accused myself of reading a new outline of the early and middle Christian ages and hardly dared say this is all truly and plainly written in the Golden Cloth.

Now we rise again into an altisonance of symbolic splendor that makes us feel that there is too much vagueness; too tenuous. But not so; we are familiar with it. We saw in the second trumpet that a great mountain went down burning into the sea. This mountain we pointed out as Pagan Rome, the Rome that slew the Little Lamb and his apostles and drove the infant church from the earth. Rome then embraced the world powers and represented them, but Rome in quenching the church was also undermined by its truth, and so was cast down from the heavenly right to rule which it falsely claimed, and another sort of government arose in its place.

We have had important data already to judge of the government that arose in its place, the earliest view being the locust pest, and the last—the nations loosed from that malign power to make war.

The Dragon as master of the world powers has four appropriated titles which are twice given him—"the great Dragon, that old serpent called the Devil and Satan."

His seat also or city has likewise four names appropriated, already named.

The sinful attempt of man to rule himself led to the rule of man over man, and self rule being instigated by Satan, the old serpent, all world rule by man's own will is represented as the Dragon or Satan, and bears the insignia of "four," there having been but four universal world dominions, etc., as already explained. So here Satan is called the deceiver of the whole world, and has eight names in all, given in this vision, which expresses all evil.

A psalm of praise is sung at his downfall and the chant says he "was overcome by the word of their testimony concerning the blood of the Little Lamb;" "and they loved not their life unto death."

The lower view begins with: "And when the Dragon saw he was cast down to the earth he persecuted the woman which brought forth the man child. And there were given unto the woman the two wings of the great eagle that she might fly into the wilderness unto her place, where she is nourished for a time, times and a half time from the face of the serpent."

Being nourished in the wilderness is quite like "I will give to my two witnesses, and they shall prophesy, clothed in sackcloth, etc. Both show that God has a care and a consciousness of them not apparent till the time come for their revelation. The serpent persecuted the woman by sending out water as a river that he might cause her to be carried away by the stream. He fights with his mouth and his tail. He brings down the stars with his tail and tries to eject the woman with his mouth, that is, sends his servants to hunt up and persecute the saints. He waxed wroth with the woman and went away to make war with her seed which keep the commandments of God and hold the testimony of Jesus."

Thus perished the early church so beautiful in its beginning, so base in its ending.

There are three things here that tell us how the church perished. 1. When the serpent cast out water after her, that she accepted help from the earth; "the earth helped her." Alas!

2. She accepted the two wings of the great eagle; that is the Roman rule, whose ensign was the great eagle, and so she accepted the world. And 3. She went into the wilderness and ceased to be a city set upon a hill, ceased to be a light, ceased to exist as the Church of Christ; and hence the darkness and

hence also the new or second church of the Reformation. To it all hail till we know more; till we see the third.

To stand in the middle of Cloth and look both ways we see well recognized threads coming and going. Partly aware of this fact, or suspecting it, I tried at one time, after looking well for a beginning at both ends, to start work from the center, and, though persistance, led to the method I have now proceeded upon, there is an advantage in breaking the cloth at the middle in order to see one of its great wonders at its center. It is here we find that a great parody, or simulation has been enacted, bearing in some respects a close resemblance to the great tragedy of the ages enacted by the Little Lamb, according to the story of the exile, and at some points it is a contra or antagonism of counterparts. This second and counterpart is enacted by another three persons we will call the diabolical trinity. We have just passed over the contest between Michael, who is an impersonation of the Little Lamb, and the Dragon; and this is followed by a full evolution of the diabolical power till we have the Dragon, the Beast and the False Prophet on one side, against the Father and Son and Holy Spirit, and these again are supplemented by the beautiful Bride of the Little Lamb and the Jeweled Mysteries of the Beast, and these again are changed into two cities, the New Jerusalem and Mystic Babylon. We have already had the latter presented as the Great City, and as connected with the imprisonment of the two witnesses, and as the seat of the Beast and the Locust King, which is but another name for the same character. Notice the very singular manner in which these so vitally connected parts are scattered over the face of the Cloth of Gold, separated from their proper relations as we would present them. Their orderly arrangement or their apparent relation to each other is thus missing, and so bewildering, but their essential relation is orderly and is attached to the series so as to contain the highest possible

power of expression. Not only words and symbolic words and phrases, but acts and postures are utilized to deepen and to strengthen and to multiply the expression of thought. If I were looking for nothing but art, here I should say is its consummation. If for literature, all else that pretends to it sinks from all comparison, but seeking a brother I have found rich mines of truth, which if we but knew how to use, what a fresh, what a new and mighty life might spring up from it. To show at a glance some of the more prominent points of the world parody on the divine tragedy we subjoin here what seems almost incredible in this point of view, but which presents the vital forces and nature of the contrasts contained in this great world story of the ages.

THE GREAT PARODY AND CONTRAS.

1. The Father, Son and Holy Spirit the heavenly trinity.
2. The Father gave all power and authority to the Son.
3. The Holy Spirit directed and imaged the Father and Son to the world.
4. The Father, Son and Spirit are seven spirits sent out into all the earth.
5. Christ descended and ascended.
6. Christ was crucified and rose from the dead.
7. Christ was shut up and sealed in the tomb.
8. Christ has the key of David and opens his kingdoms and the holy spirit is poured out.
9. Christ does the will of the Father.
10. Christ workes miracles.
11. Christ continues for ever and ever.
12. Christ was crucified from the foundation of the world.
13. Christ stands upon Mount Zion with his army in white.
14. Christ counted himself of no reputation and humbled himself.
15. Christ makes war with the sword of his mouth.
16. Christ is a savior of men.
17. Christ seals his servants and numbers them.
18. Christ seals in the forehead.

1. The Dragon, the beast and false prophet the diabolical trinity.
2. The Dragon gave all power and authority to the beast.
3. The second beast called "the false prophet" imaged the beast and the Dragon.
4. The Dragon, beast and false prophet send out three unclean spirits into all the world.
5. The Beast ascended from the pit and descended into the lake of fire.
6. The Beast had one head crucified and revived.
7. The Devil or beast was sealed in the abyss.
8. The Beast as Abaddon has a key to open the pit of the abyss and let out smoke as from a great furnace.
9. The Beast does the will of the Dragon.
10. The Beast wrought wonders and signs.
11. The Beast continues forty-two months.
12. The Beast was crucified since time began.
13. The Dragon stands upon the sand of the sea and invokes his successors from land and sea.
14. The Beast exalts himself to heaven and speaks great swelling words.
15. The Dragon makes war with his tail "He draweth the stars with," etc.
16. The Beast is Appollyon the destroyer.
17. The Beast marks his servants and does not number them.
18. The Beast marks also in the hand.

19. Christ is in pure white linen.
20. Christ's feet are as molten brass.
21. Christ comes in sacred time and conducts his kingdom in the signature of seven.
22. Christ has a beautiful bride in white linen.
23. Christ's city is the New Jerusalem.
24. Christ's mystery is God manifest in the flesh.
25. Christ shall have a millennium of a thousand years.
26. Christ's spirit and bride say come and let him that heareth say come and take freely.
27. Christ's followers are sealed and numbered and measured and recorded and tabernacled and named, etc., etc.
28. Christ's followers shall be with him through eternity in peace and dwell in heaven through eternity.

19. The Beast is spotted.
20. The Beast has feet like the bear.
21. The Beast conducts his kingdom in the number six.
22. The Beast has a tawdry harlot in jewels and scarlet.
23. The Beast's city is spiritual Babylon.
24. The Beast's mystery is the flesh manifesting itself as God.
25. The Dragon will also be loosed for a little time.
26. The Beast allows no one "to buy or sell save he that hath the mark in the hand," etc.
27. The Beast followers are not sealed, not measured, etc., but are bulked or estimated by furlongs, etc.
28. The Beast followers "dwell upon the earth and shall be cast into the lake of fire where the Dragon, beast and false prophet are."

The points of contra and of parody can be carried much further, but here are sufficient to show the effect of putting the matter of this book so as to see the real and vital relations of the conflicting powers of heaven and earth. Things apparently estranged from each other are thus shown to be most closely related.

THE GREAT BEAST.

The history of the church we have just considered involves "the great Red Dragon," and brings him into full view. It is in order that we now have presented the other two members of the trio, the great or spotted beast and the two-horned beast also, called "the false prophet." The dragon last seen "stood upon the sand of the sea."

The learned revisers made amends for many shortcomings by amending the common version that reads, "and I stood upon the sand of the sea," thus putting the good exile in the place of Satan's chief apostle.

It was the Dragon that stood upon the sand of the sea. It was there that Pagan Rome went down, and there the new Rome must rise. The Dragon invokes his first successor from the sea and his second from the earth, both evil sources. Standing upon

the shifting sand he is in full opposition to the Little Lamb who stands upon Mount Zion with his hundred and forty-four thousand clad in white. If I were writing the story, these two facts should be in my first sentence, as they present the center of the battle. But it would be too bad to have our Seer standing on the sand of the sea, and his hero yonder in white standing all glorious on the lovely Mount Zion. Neither he nor the saints are ever represented as separate from him. With that one mistake this story could never be read in the Cloth of Gold, so carefully does it place every fact in its own order. The Dragon, cast down by Michael, the mighty angel of Jehovah, looks to the sea for his successor. The Seer says, "I saw a beast coming up out of the sea having ten horns and seven heads," the image of the Dragon. And upon his horns ten diadems, and upon his heads names (or titles) of blasphemy. The Dragon wore his diadems upon his heads, but the beast's heads are too much taken up with names of blasphemy, so he wears them on his horns. "The beast which I saw was like unto a leopard;" that is spotted and of mixed character. "And his feet were as the feet of a bear;" that is, he walked ambling and disorderly, "and his mouth as the mouth of a lion," that is, loud; "and the Dragon gave him his power, and his throne, and great authority;" that is, he made him his successor, including all the debt of sin which went with it, as we learn later. He is really a much worse looking creature than the Dragon. He has the same wicked characteristics and is spotted or double natured beside. The names of blasphemy suggest he is a pretender to religion, and he is none other than king of the locusts, or Abaddon. "And I saw one of his heads as though it had been smitten unto death, and his death stroke was healed." These seven heads are the different forms of government that succeeded in the Roman empire during its long existence. They were the kingly, the trium-

virate, the imperial, etc. It was the last named of these forms of of headship that is here said to have expired. Odoacer is said to have abolished the imperial headship, and so it expired, but it was revived in the person of Charlemagne, and so is said to have come to life again. This illustrates the bungling manner in which the powers of evil try to imitate the true religion. It would not seem to require much discernment to detect counterfeits so gross, and yet we are told that the whole world wondered after this beast and gave their glory and honor to it. Our own observation shows how numerous and gross are the counterfeits of our own time, in the slight admixture of the forms of true religion with other elements. Altars which symbolize worship, chaplains, the officers of religion, and vague professions of belief in a deity are all gross simulations of that true religion of humility, self-sacrifice, and love that leads the heart to wholly and devoutly accept the blood of the sweet, refined and precious Little Lamb of God who taketh away the sins of the world and fills the heart with heaven's rich gift of the Holy Spirit, so it will follow the Little Lamb whithersoever he goeth and endure with him in the tribulations and patience and kingdom with all the saints. The redeemed soul delights in particulars and cannot be satisfied with generalities especially that do not include the true marks of the true religion, self-renunciation, humility, prayer, love, sacrifice, praise, steadfastness, discernment, etc.

"And the whole earth wondered after the beast;" that is, he was their great and mighty one. "And they worshipped the Dragon because he gave his authority unto the beast;" and they worshipped the beast, saying "who is like unto the beast." In receiving all authority he took in the whole earth. That prize was once offered the true and faithful Little Lamb if he would but do honor to the Dragon, but was declined. The beast receives it, and them that dwell on the earth worshipped the Dragon for be-

stowing it and worshipped the beast for receiving it—congratulations all around.

How very religious they are! How fond of lionizing the objects of their favor. They praise two heroes for exactly opposite reasons. We saw them a moment or two ago making merry and sending gifts to one another when they thought God's two witnesses, that told them of their sins, were dead.

These beast worshippers say: "Who is able to make war with him?" They had no better mind than to take this beast at his own value. "There was given unto him a great mouth, speaking great blasphemous things." They took him at his own loud pretentions and supposed he would continue forever. "But there was given him authority to continue forty and two months." That is symbolic time. But it is his limit. There is a higher power that determines his time, but his worshippers do not see any further or higher, or consider that he has any superior, or that their hope is vain.

It was forty and two months the holy city was trodden under foot of the nations. The nations that would worship such a beast as this would not be above trampling under foot anything holy or lovely. These two dates, being the same, show this to be the beast that did it; all the other times mentioned in connection with this subject agreeing with it. The two witnesses in sackcloth and the duration of the woman in the wilderness, etc.*

All these beasts are of one family in this book. The common version, which uses "beasts" for the four creatures about the throne, is a vicious translation. All attempts to make Abaddon and the Dragon and the beast separate powers leads to confusion. They are one.

"The Beast opened his lion mouth to blaspheme against God's

* See time element in supplement.

name and his tabernacle (his church), even them that dwell in the heaven."

This Beast, though he has so many worshippers, is himself very irreligous and irreverent toward God and cruel to his true children. In the supplement to the sixth seal we saw the "great multitude clothed in white and holding palms in their hands and singing salvation," and there it was said that they "came out of great tribulation;" and "he that sitteth upon the throne shall spread his tabernacle over them." These are said to dwell in heaven, because they walk by heavenly light and, marching toward the Canaan of heavenly fruition, are covered by God's tabernacle. They are accused constantly by the Beast. "It was given unto him to make war with the saints." Done by the authority from the Dragon and, at the point of view here given, the Beast still holds the world powers at his service. The Beast was subject to the Dragon and all the world was subject to the Beast, so that the world powers, that were loosed and represented as four angels bound in the Euphrates, show that it was the Beast kingdom, as a mixed, religious and political power, the army of horsemen were loosed from.

These world powers were vassals to the spotted Beast, all nations, tribes, tongues and peoples, and they become, when separated, a distinct political power, represented as a vast army of horsemen. That is, the four angels, when loosed, appeared as the whole world let loose to fight and now without the consent of the Beast. All that dwelt upon the earth (not the saints) once worshipped the Beast, but now his kingdom is divided and his time is announced as forty-two months. The Little Lamb is from eternity and "was slain from the foundation of the world" and he abides forever. But the Beast is a creature of time and came up out of the sea and has forty-two months only, and "knows his time is short;" and that his having one head, bruised to death and

raised to life, was a sham and a parody; and there is no hope of life in him. We now see how it is that this Beast seems to be related to so many different places and things. In regard to heaven, he is a fallen star; as viewed in his mission on earth, he is the angel of the pit of the abyss, and as a servant of the Dragon he has a key and unlocks the abyss and lets out the swarm of locusts and becomes their king, Abaddon and Appollyon, the Destroyer; and that his worshippers are of the locust variety, and that he himself puts on religious airs and assumes to take the place of the Little Lamb by a mock death, and resurrection in one of his seven heads, etc. Now, at the point in the Cloth, following where all this appears is another of the great sayings, a text, written in plain Greek, which, translated, reads: "If any man hath an ear let him hear. If any man is for captivity into captivity he must go. If any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints."

The saints are those who dwell in heaven, and they are well imbued with faith in the principle of righteous retribution with regard to God's judgments upon the Beast. They confidently labor and pray, and expect to see the overthrow of all beast rule, of all rule of man over man, and they wait patiently for the time.

THE EARTH BEAST.

Here upon the Golden Cloth is another strange appearing beast, looking somewhat like the former and may contain an additional chapter to what is now to be regarded as history. We are here reading the truest history yet written of these ages. Our Seer says: "I saw another beast come up out of the earth and he had two horns like a lamb, and he spake as a dragon." His origin speaks bad for his character. Coming out of the earth would imply his earthiness, but his having two horns like a lamb, gives

him a more innocent look, which is contradicted again by his "voice," that is his doctrine; for he spake as a dragon, like his grand sire. This new beast of mixed character shows that he was likely the product of a period of more enlightened conditions, as also that his rising comes later than the first beast.

"He exercises all the authority of the first Beast in his sight and makes the earth and them that dwell therein to worship the first Beast whose death stroke was healed." He thus recognizes the false pretense of the first Beast and acts "in his sight" with eye service as to him, etc. This innocent looking beast is also great in authority, but he receives it from the Beast and "exercises" it for upholding the credit of the Beast and the Dragon who gave it, and thereby Satan also who gave it to the Dragon. Here is a kind of "succession," and the only kind found on this old Cloth of Gold, for "the holy city was trodden under foot," "the holy woman fled into the wilderness from the face of the Dragon; and the two witnesses of God were killed by the Beast, and the Christian temple, that lay in ruins so long, had to be remeasured and rebuilt when the dark ages began to break away, so it could not have a worldly succession. This two-horned beast did "great signs and deceived them that dwell on the earth" by the signs which it was given him to do in the sight of the Beast.

He did this "in the sight of the beast;" that is, he reflected the sentiments of the beast, and was able to deceive the coarse crowd of followers who preferred the beast to the Little Lamb. One of his wonders was, that he said to "them that dwell on the earth," and who were subjects under his authority, that "they should make an image to the beast," and they made an image, and he was able to give breath to it that it might speak, "and he caused that all should worship this image of the beast" on pain of being killed. The killing was not literal, as killing the body, but it was political and commercial killing, as we learn a moment

later. To understand the image he made, we will look at the thing imaged or patterned after. It has a double character. It has world authority, derived from the Dragon and Satan, and it has a religious character, imitating the Little Lamb by a mock death, etc. This one being an image, also partakes of both natures. It is worldly and opposed to the Little Lamb, but simulates him. The "sign" the beast wrought was in being able to impart life to the image he ordered made. Then he caused all persons under his authority "to receive a mark upon their right hand or upon their forehead, in order that they might buy or sell." Here is a second institution that possesses the same contradictory natures we saw in the beast and in the Dragon. The great wonder, or sign, consisted in his creating an image to the beast that would speak. "It was given unto to him to give breath to it, even to the image of the beast, that the image of the beast should both speak and cause that as many as should not worship the image of the beast should be killed." Notice, first, he was given power to impart life to the image which he had commanded to be made, and cause it to speak; and, second, he was also able to command that all should worship the beast he had patterned after on pain of being killed.

And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand or upon their forehead, and that no man should be able to buy or to sell save he that hath the mark, even the name of the beast or the number of his name." Not to be "able to buy or to sell" is here the equivalent of being killed. A refusal to receive the trade mark and worship the first beast was, therefore, death in this sense. This beast "doeth great signs." One of them is already described in the giving of breath to "the image" of the first, or spotted beast, which he had ordered to be copied for his own realm. The other was that he should cause even

fire, God's word, to come down out of heaven upon the earth in sight of men. Not heaven the abode of God, but heaven as used by this book. The word of God was not within the reach of men, and the first beast held it too sacred to give to men and withheld it from them, confining or imprisoning it in a dead language, but this lamb-like beast translates the word of God into their language, and so brings it down to them.

When the Bible—the two witnesses had long been dead—they are represented as issuing fire from their mouths to devour their enemies that should hurt them. This they could do by testifying against their sins, so here bringing down fire is but another form of expressing the same fact, the translation of the word of God into the language of men, so it could reprove their sins and guide their lives, bringing it within their understanding.

The characteristics of this earth beast are very carefully drawn. His origin is of the earth, not from heaven, and his authority is exercised over "them that dwell on the earth." Though he looks innocent, he speaks like the Dragon, his great sire. His speech betrayeth him. He brings the word of God to the people in their own tongue like an apostle of the Lamb, which the beast would not do; but he commands and causes the people of his kingdom to worship the spotted beast. He requires all the subjects of his kingdom to receive the trade mark on the hand or on the forehead, which is here signified as being one and the same thing. It does not elevate the hand but levels the head to the hand, as the same unthinking thing. This beast is not a person; neither was the beast he copied a person. We cannot receive the lesson till we get our minds free from individuals. We cannot even separate the Dragon, the beast and the earth beast into distinct and independent powers, for they are one on the earth side just as the Father and Son and Holy Spirit are one on the heavenly side of this contest. But both powers have their

different manifestations. We must not fall into the other error of supposing these beasts refer merely to evil in general. They are definite, historic powers, but are viewed in that light which belongs to this book only. The seven churches that were addressd in the seven letters did not lose any of their autonomy or distinct existence, etc., by the fact of their being woven into the structure of the entire book and being addressed by a cast of language that could be equally applied to all churches that resemble them in these particulars, etc. The infinite and the finite are strangely connected here, as in a contest, one against the other.

The advantage of presenting the matter in this method is manifest. It cannot be imagined otherwise so well given. The pattern is very large. It deals with the elements, the principles and the essence of things as they were to be and do exist in this world as it stands related to the LittleLamb, who is the hero of this mighty age-lasting drama. The reader, I promise, who will look long at this larger method of teaching, will experience the most delightful exhilaration of mind and heart. Entirely apart from its historic value and the wondrous assurances of its divine origin and end, apart from literary and artistic considerations, the habit of seeing great matters in their great essentials, is both to understand them better and to use them better. It simplifies and unites our knowledge.

Illustrating this method of teaching, if we say "all the world should have the Washingtons and Jeffersons of the Americas" we seem not at first to have expressed a matter of large bearings. But we have divided the world into two parts, the one blessed and the other unblessed. "The Americas" does not take on close definition in the mind at once nor equally in all minds.

One will think only of the countries so named, or of the one proper America, while another will at once include all republics of the world as Americas in this sense. One will think of

Washington and Jefferson in their persons and personal characteristics while the other will properly see them in their representative characters as related to the republic in which they acted a distinguished and age-making part, and also in all other republics where other men have acted the same corresponding part, just as the sacred writer saw Enoch still living and immortal in the world. But as no other country is just like America, the mind begins to compare, keeping America in mind as the pattern to see what nations may be in this sense called Americas.

The lines may be drawn differently in different minds, but through all opinions as to which may be called Americas, America herself remains the fixed standard for judging and we positively know that was meant, though we may not clearly prove that some other countries might or might not have been included in the mind of the speaker. Not the map of the continent, not its geography, not its religion, etc., comes to view, but the character of the government and that we always carry in the mind in looking around the world to find which, in this sense, are Americas and which not.

This is exactly the kind of description the Cloth of Gold gives us of the world powers that slew the innocent Son of God. The Romes slew him and trod his holy city under foot and assumed to administer his kingdom. Which are the Romes? Take her characteristics, as here so well drawn, for our standard, and not only every government may be brought to the test, not only every church, but every individual as well, who abets in any form, organized oppositions to the law of the Little Lamb.

Washingtons and Jeffersons are not referred to at all in their personal characters, but for what they represent. Men greater in personal character might be found; men who represented greater interests to the world, even, and found outside of all republics, but it is with the single view to their relations with governments

they are here used. So it is in this revelation. It is in the view that the Christ is to rule this world, that this book was written and that his enemies are so clearly and so well characterized.

Beyond Rome no government is clearly signified here, except the two-horned, or earth beast, but all governments are, in the degree of application to them of the great fact of opposition to his reign, also guilty.

So every church in like manner, and every member of church who upholds or abets opposition to the will of the Christ or perverts his truth, is of the Romes and of the Harlots of the earth.

If we have fixed or can fix definitely that the spotted beast is a great politico-religious power, as the Dragon is the pagan power of Rome, then it remains for us to fix with equal definiteness this other power, this two-horned beast that pays fealty to the spotted beast and the Dragon, and that exercises all the "authority of the first beast in his sight" and that forces his subjects to worship him. Who is he? Not a person, but a power that answers to these characteristics as follows:

1st. Earthly in its origin.

2d. Having a more innocent appearance, more lamblike.

3rd. Speaks or holds the doctrine of the Dragon, resting its claims upon political authority, world power, by virtue of succession, etc.

4th. It exercises all the authority of the first beast, commanding religious acts, etc.

5th. Makes "them that dwell upon the earth, the worldly people, to worship the first beast."

6th. It translates the word of God or brings down fire to the earth.

7th. It works signs, creating by its authority, an image to the spotted beast and causing it to breathe, "to have life, etc."

8th. It causes all its subjects to receive the mark of the beast

on the right hand or in the forehead in order to hold commercial relations in his kingdom.

Is there any power having any connection with the beast that will respond to this description?

1st. The British Church sprang out of a quarrel Henry the Eighth had with the Pope (to whom England had been loyal) about his sinful divorces. Earthy enough, surely.

2d. Some of the worst features of the papacy are not allowed in the British Established Church. More innocent looking.

3rd. The English Church holds to the doctrine of succession through the popes. "Voice of the Dragon."

4th. It is established by law, is a world power in ecclesiastical dress, that is a religious, state and a political church.

5th. Its membership is required to be loyal to its authority and so to the doctrine and practice of succession.

6th. King James' translation of the scriptures, ordered by the British government, has spread the world around.

7th. Henry the Eighth commanded and the government of Great Britain formed a church in imitation of the papal church, making the head of the English government the head of the English church, as the Pope of Rome is the head of the Roman church.

8th. The English priests fraternize with the Roman church and preserve an attitude of corresponding unfraternity with the antipapists.

Re-ordination is not required of a Roman priest on uniting with the English church, and the unfraternal attitude of the English church toward the Evangelical people is well known. What a sharp outline photograph this is to have been taken so many centuries before it came to pass.

NUMBER OF THE BEAST.

"Here is wisdom. He that hath understanding let him count the number of the beast, for it is the number of a man, and his number is six hundred and sixty-six."

There is no other part of the Revelation that has so stoutly contradicted its being a revelation as the speculations about the number of the Beast.

The direction in which the exegetes and expositors have sought the solution has entirely misled them. They have "all o'ershot the mark."

What could the faithful exile have thought to have seen the learned guessing that has been wasted over those few words of his? The methods sought for the answer were entirely alien to the genius of the book.

The solution sought by adding together the numeral values of the letters that give the result 666 is a paltry treatment, far below the work and has gone far toward bringing the noble old Cloth into disrepute. He who sits down with pencil and paper to work out on a mathematical basis any part of its contents will never give the world what is asked for. He has missed not the scope only and the aim, but the very heart of it.

The book chooses its own mode, but in that mode does all that its chosen vehicle is capable of doing to convey the true meaning.

Poetic and dramatic art we have in large measure and interspersed with mighty sayings of God himself in plain and awful words, but juggling with alphabetic signs, has no place here. The abuse of this book as a resort by all kinds of adventurers for the purpose of escaping the proofs which might easier test their preaching from other scriptures; and its abuse from doctrinal controversies and from wonder-lovers in general, who have

used it for personal or sectarian ends, there is none of them have done more wrong than those who have treated it as a book of acrostics, or of conundrums to be played with. It is true that in language of so large patterns and mental perspectives drawn in characters so deep, clouds and rivers and mountains of rainbows and thunders and pealing trumpets; of star-fallings, sun-scorchings and drouths; of gaping abysses and striving of winds; of men angels, dæmons, etc., there would seem to be a large room given for different opinions, but the cryptic is mechanical, the Cloth is woven, the conception is germinal. There is unity of the highest order. The vision follows strictly its own path, and it chose forms of expression that outwear all changes and come safely unimpaired to us across these eighteen centuries, and its great facts the worst history cannot badly pervert.

The expression, "Here is wisdom," some of our learned men have taken somewhat in the light of a personal challenge, and a vast waste of learned guessing and riddle solving have been indulged. But wisdom is not learning, is not education, and never can accept them in its place.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and forever." The wise man is he who builds his house upon a rock, not on the shifting sand. Those who are "sealed with the seal of God in the forehead," those "who dwell in heaven." These are "wise," and in this is their wisdom that they follow the "Little Lamb whithersoever he goeth." "These" have understanding. They follow him who comes in the Father's name and in keeping sacred time. Another misleading phrase is in the words, "It is the number of a man." Taking this in a literal source, many have searched for names of individuals the letters of whose names when used as numerals would, by the process of addition, amount to 666.

"Neron Cæsar" is one of the names which, by this method, seems to many to be the person referred to. A dozen other names have been suggested with greater or less acceptance as the person who is to wear this brand of 666.

The conflicting claims are so nearly equal as to have left our commentators in a state of confusion amid the conflicting claimants, etc. This method was resorted to from an early day, and it is said that as early as the third century it was observed that *Lateinos* contained the required number, and that therefore the Latin kingdom was meant. But since it is the beast that has this number, it cannot be personal. The beast is impersonal. The beast is a succession of persons and powers, expressed in seven heads and ten horns. Rather it is a power already described, composed of allied powers and having two diverse natures, shown not only by the heads and horns of these beasts, but also by the spots, etc.; so that no person can fill it. As on the heavenly side all personalities are submerged to give elevation to the principals, the divine trinity, so on the other side the same subsidence of personality is had to give eminence to the diabolic trio. The words, "for it is the number of a man," must not be taken to refer to any one man in contrast to other individual men, but man as opposed to God.

The current and somewhat plausible interpretation is found by adding together the numeral values of the letters worn on the Pope's tiara. But it is also ingenious, like the former, and out of keeping with the scope and tenor of the work.

It is the number of man, mortal and sinful, as against the Little Lamb. That is, the Little Lamb comes in God's number. This gives meaning and point to the antithesis.

We note that this number is both the number of the Beast and the number of his name, and that no man should "be able to buy or to sell save he that hath the mark even the name of

the Beast or the number of his name." To have the name was equivalent to having the number of the name.

It is declared that this two-horned beast causeth all—"that there be given them a mark on their right hand or upon their forehead (in order that they might buy or sell), and that no man should be able (or enabled) to buy or to sell save he that hath the mark even the name of the beast."

This description clearly points to a trade mark, a commercial sign. The motive and object of imposing the name or number of the beast upon his subjects by the earth beast was a commercial one. None should buy or sell save he that hath the mark, or the name, or its equivalent, the number of the name. For trading purposes he can have either, for either will answer. It must be noticed that this is not alone the number of the first or spotted beast, but the number of the two-horned beast also, for it is he who is said to enjoin it. By implication he also himself has the number, and all his subjects are required to have the number or the name.

The mark of the beast therefore was not a mark of distinction as between the first and second beast, nor as between the beast and the dragon, but was the mark of both beasts, and therefore also of the diabolical trinity, and also of all them that worship it, and this in contrast with the Lamb and his sealed host. "If any man receive a mark in his forehead or upon his hand he also shall drink of the wine of the wrath of God."

That is to say in the further illustration of the great parody already given that, as the Lamb seals his servants in the forehead, causing them to understand the truth and to walk in its holy light, so the beast marks his servants in the right hand (to work and slave for him), or in the forehead to blind them so they will serve him. That is as the Lamb comes in the sacred number of seven, so the beast comes in the secular number of six. It was

entirely with reference to buying and selling that his servants were required to have the number, or the name of the beast.

In his claims and assumptions as opposed to the Lamb he is in the number six, a time number as opposed to eternity, implying worldly as opposed to heavenly, and labor and commerce and trade as opposed to rest, religion and eternity, etc. Six is the symbol of time and toil just as seven is of rest and reward. Seven is sacred, six is secular, temporal. Christ came by seven angels, seven churches, seven seals, seven trumpets, seven thunders, seven evangels, seven bowls of wrath, etc., etc., etc. But the beast and his kingdom are all work days. He knows no Sabbath, has no rest for the hereafter. He is of the earth and earthy. He was not slain from the foundation of the world. Those who follow him, "they that dwell on the earth," shall wonder whose names were not written in the book of life from the foundation of the world when they behold the beast how that he was and is not. "Born of time, he ends in time." The dragon is six, the beast is six, and the second beast called the false prophet is six. The Little Lamb was ordained and was crucified before the foundation of the world, to be a Prince and a Savior, and he comes in the sacred number and order, and he breaks the six seals in the Herculean labors no other in heaven or earth or under the earth could essay, and then rests upon the Sabbath. The Sabbath seal brings half an hour of "silence." The trumpet angels blow six trumpets, but the seventh gives no further news, the exhibit closes for the Sabbath as in the seventh seal; and the seventh bowl is only poured into the air. But the beast knows no Sabbath, no rest for his people. He is all for time, and is all of time, all for this world. His followers "have no rest, their smoke goeth up for ever and forever, and they shall have no rest day or night." This Revelation, as we have shown, is conducted on the plan that recognizes sacred time in creation, but the Beast repre-

sents worldly and secular interests only. "The former things are passed away." "Behold I make all things new." "And he saith unto me, 'Write for these words are true and faithful.'"

The new creation is the completion of the old. It bears the pattern and joins to it as part to part. One of the titles of the Lamb is "The Beginning of The Creation of God." But the Beast is a merchant riding a black horse bearing balances in hand. He is buying and selling, and all who would buy and sell must acknowledge his temporal, his world power, and this is his number six; his number, and their number, all whose religion like his is of this world and ends with this world and knows not the rest that remaineth for the people of God. But three sixes placed side by side gives us 666. Upon the same method Christ would give us 777, in seven seals, seven trumpets, and seven bowls, etc. But seven is symbolic, it is sacred. It is not numeral, not mathematical. It is certificate and pledge of the new creation as emanating from God who made the world in six days and kept the seventh, and ordered seven lights for his tabernacle, etc. It is held by some that it was the second or two horned beast that is said to be numbered 666 and not the spotted beast, but this distinction is entirely fanciful and imports nothing as it includes both, and also all their following. It was to be an universal trade mark.

It is noticeable that the persons who are said to have been required to receive the mark of the beast or his number, are given in the enumeration as six. "And he causeth all [1]the small and [2]the great and [3]the rich and [4]the poor and [5]the free and [6]the bond that there be given them a mark," etc. The mark in the hand or in the forehand are equivalents as they should have either one or the other. It does not bring the hand up to the height of the forehead, but levels the forehead to the grade of the hand. This presents a strong contrast to the sealing in the forehead and

numbering and recording in the Lamb's book of life. A mark is a trade sign, a seal is a heavenly gift.

There is no such number as six hundred and sixty-six known literally or in the mathematical sense, either to Revelation or the papacy. There is not one instance in the book of a number being so used, that is in its common numeral value; neither are the numeral values of the alphabet ever referred to. The very idea is a fugitive to the book. But it is asked why use three sixes? The answer to that question will be covered by the answer to the following similar questions. "Why do three unclean spirits like frogs come out of the mouth of the Dragon, the beast and the false phophet? Why is the city of the beast represented as being divided into three parts when the seventh bowl was poured out? Or why is the evil power presented as a trio?" One answer will cover all these questions. It belongs to the mimicry of Satan, just as his wearing seven heads and having one head wounded to death, and rising from the dead, and as the locusts who wear crowns "like unto gold." They belong to the great parody. God appears in seven spirits going before his face into all the earth, the Little Lamb has seven eyes and horns, and the spirit has seven candlesticks. God hath seven spirits, the beast has three, and these three proceed from the diabolical trio. The world putting on the pretense of religion is the great mock show. His number is of man not God. It is a mark not a seal. It is upon the hand or forehead, no matter which. It is a trade mark and is enforced by the world powers, by the beast that comes up out of the abyss. This world is his kingdom and three "woes" are pronounced upon him. His dominion slips away from him and "three plagues" destroy him. But inquiry is made, why and how does it happen that a dark caricature of the plan of salvation revealed in the gospel and exemplified in the primitive church should throw a dark shadow across the succeeding ages

and take on a form of parody as here shown? Evidently it was to clearly identify the nature and status of the great apostacy, and also include all the world powers averse to the reign of Christ in the earth. There might other so-called Christian nations have been described as Rome and Britain were, if the object had been a treatise on the worldly forms of religion, but to clearly point out the characteristics of worldliness was to identify these beyond mistake, and not only so but also to show the mystery of iniquity, the power and cunning of Satan, who, transforming himself into an angel of light, should deceive many. The Little Lamb had said on his trial before the world powers, "My kingdom is not of this world; if my kingdom were of this world then would my servants fight." And the contra-positions of these two powers as presented in the Revelation when they are gathered up and set opposite each other are full of great and deep significance. No such paltry business is dreamed of as guessing on a riddle, or as what person is meant by an acrostic of alphabetic numbers. It is all about character and is most forcefully drawn. "Blessed is he that readeth, and they that hear the words of this prophecy and keep the things written therein."

CHAPTER XIII.

Looking again upon the Golden Cloth and comparing the strange movements of the ages and the character of the opposing sides respectively, there are two things need fixed attention. The first is the rich investment of titles with which the Little Lamb is clothed as compared with the enemy. The other is the words of endearment and refinement that are used in referring to them.

His titles occupy a large space at the beginning. He is called the "Faithful Witness," the "First Born from the dead," the "Ruler of the Kings of the earth," the "Living One," the "Son of God," the "Beginning of the Creation of God," "Lion of the Tribes of Judah," etc., etc. He walks amid the seven candlesticks and holds the seven stars in his right hand; he has the key of David; "he was dead and is alive again; "he hath eyes like a flame of fire and the two-edged sword proceeding out of his mouth," etc.

Not only these endearing words of promise from the Little Lamb, but his painstaking care for his followers are as minute. They are "sealed in the forehead" and they are numbered and recorded, and their deeds are registered in the Lamb's book of life. They each have a new name, written on a white gem, which no one knows but he that receiveth it. They are each measured with the heavenly reed, and their temple and their altar are measured. Their robes are spotless white. They are under his tabernacle when they move onward. They shall sit with him upon his throne, shall walk with him in white, shall never hunger nor thirst, etc., etc.

All this is in striking contrast with the Dragon family. From his first warning that the Devil "is about to cast some of you into prison," he continues to present him as a violent and coarse enemy. He rides a red horse, holding a great sword to take peace from the earth. He opposes the word of God to mingle blood. He comes "up out of the pit of the abyss" as king of the devouring locusts. He is a great red Dragon, seeking to devour the infant church as soon as born. He has ten horns and seven crowned heads, and with his tail he sweeps down the stars from heaven, and from his mouth issues a flood of persecution after the retreating woman. He is refused measurement with God's word and is left without the temple, with dogs and sorcerers, etc. He gives his power to another son of perdition, the spotted beast. He is a murderer of God's two witnesses and an accuser and murderer of his saints. The Seer now beholds his hero standing upon the Mount of Zion, and with him the hundred and forty-four thousands, having his name and the name of his Father written on their foreheads. And a voice is heard from heaven as the voice of many waters and as the voice of great thunder, and as the voice of harpers with their harps; and they sing a new song before the throne and the elders and the Living Ones. It was a song no one could learn, "save the hundred and forty-four thousand."

What must have been the effect upon the exile from home and friends, to have burst upon his vision, his hero standing yonder upon that Mount Zion, where stood the temple once glorious but now fallen, and Jerusalem itself sacked and ruined and all its glory departed. Zion profaned, the disciples of the Little Lamb scattered and broken; the apostles, his companions, all long ago dead, and himself tarrying till the master came. And now, how glorious the vision, Zion restored and the Little Lamb standing upon its summit with his white host, singing a new song none others can ever learn; that is, others had not and could not ex-

perience the truth it contained, that they had been true followers of the Lamb, and had by his blood been purchased out of the earth. This is the multitude which, the Seer said, no man could number, but God had sealed and numbered and recorded, and he knew each one, and the Little Lamb knows each one by name, for he has given each a new name and written it upon a white gem; so he has it all to himself, for no one else can read it. That is, each one who follows him, the Little Lamb will glorify and write upon him his name and his Father's name and the name of the New Jerusalem. And for all this mighty change he will still find his own personality, and forever retain it and see and know it is his own real self, all glorified with nothing lost but the evil. The first appearance of this white army was in the fifth seal, where we saw the souls under the altar, then the Reformation period dawned; and we saw them numbered and standing before the throne and pitching their tabernacle toward Canaan, and now we have an additional fact that they were those who had no guile and were purchased from among men and were not defiled with women. Defiled with women means defiled by false churches, and that brings to view again the Reformation period, which includes the present time and shows that those who now follow the Lamb and resist the temptations of false religions, do now stand in the company with the early reformers and the early martyrs. The virgins and martyrs are thus brought to the same estate and are both called the first fruits unto God and the Lamb "and in their mouth was found no lie, and they are without blemish and follow the Little Lamb whithersoever he goeth."

Here is contained the valuable lesson that each of the ages has its own temptations, and those who overcome shall really and truly enter into the fold where the Little Lamb is their shepherd, and he will lead them to the "fountains of waters of life." All the saints, both living and dead, are reckoned as in one army and

not in two, as we are accustomed to think. The great choruses that go with the drama are all by anticipation. It is the Millennial chorus and marks no time, but sings the changes as they come.

THE LAST CALL.

THE THIRD EVANGELIZATION.

Standing in the middle of the Cloth and looking toward the two ends, we see two series of seven each on both sides, four in all. The new series are the seven evangels and the seven avengers, or bowls of wrath. These, like the seals and trumpets, are divided into groups of three and of four, but only the first, second and third of the evangels are numbered; the other four are there, but not numbered. These two series differ from the seals and trumpets, in presenting their groups of three first, and the four next. If the Cloth was folded in the middle, the faces of the groups would come together in order, the three laying against the three and the four against the four, thus resembling a cloth designed to match, folded. The evangels complement the seals and the avengers complement the trumpets. The evangels come before the avengers, just as the seals come before the trumpets, but they do not extend the actual time. They gleen or supplement them. The evangels, however, do not present any world sign, and purposely avoid numbering the four group and so present no world sign, which shows that things are all going the heavenly way. The evangels and avengers are, also, Christ and his apostles in the regeneration, or third evangelization, as the the seals and the trumpets were in the first, and the two witnesses were in the second or Reformation. Then the world powers were dominant; now the heavenly powers prevail.

Between these groups in all the series is an opening, where significant words are spoken in addition the significance of the

change from one side to the other. These groups stand four earthly as against the three heavenly. In the seals, we passed from the earthly group of the four horses to the group of the three, the heavenly powers. We passed from the four first trumpets of apostacy and woe to the church, to the three trumpets of woe to the world. While these two series were united as Christ and his apostles, they were divided as to giving good news and bad news, etc.

The evangels and the avengers also stand as good news and as judgment, as the two mounts Ebal and Gerazim, as the two tables of the law, and the two sides of the veil of the temple on which this story is written, called here the Golden Cloth.

Following the group of three in the evangels we have two of those pregnant sayings: "Here is the patience of the saints, they that keep the commandments of God and the faith of Jesus." And "I heard a voice from heaven saying, write, blessed are the dead which die in the Lord from henceforth. Yea, saith the spirit, that they may rest from their labors, and their works do follow with them." The word patience occurs just seven times in the Golden Cloth, and strongly suggests it belongs to the governing septenary principle, and this circumstance raises it out of its ordinary significance and imports something more and above its single quality. Suffering and bearing with the dominant evil in the world from an assurance in the heart of the righteous outcome, and the triumph of the Little Lamb, is clearly meant. But in this instance, connected with the victorious proclamation of the Gospel in all the world, coupled also with a blessing upon them that die in the Lord "henceforth," the long waited for and prayed for time has come. Their patience and faith have found their realization and reward. They are now in the kingdom of Christ without the patience and tribulations, as hitherto. Their tribulations and patience are now satisfied.

So the second remark contains another sermon of wondrous

import, showing what a change has come over the state of the world. The manner in which the spirit adds his sanction to the sentiment, "blessed are they that die in the Lord, etc.," is very like his sanction given in the seven letters.

It was a voice from heaven saying "write," and was followed by the spirit's sanction. To them that die in the Lord hereafter, there is a blessing not known before. Their works do follow with them.

In the evangel series, the group of four has two major and two minor parts acted. So, also, there are two additional and minor parts acted in the seven avengers, making nine in all, like the trumpets. In these two series the group of three comes first in order, showing a change in conditions. The two groups of the seven evangels are divided by the numbering of the first group, but are also divided by the one acting as sower and the other as harvester. They thus appear to be all one side, the right side, and this is the reason for thc absence of the four, which is a world sign, and which is missing here. It is in passing from the group of three to the group of four that we first observed the siguificant change, by the rising up of the promise from its place at the bottom to a place over the spirits' warning, etc., in the seven letters.

We are now looking upon the times of the coming world, the regeneration, when the star-light of our reformation is gone out by the rising of the sun of the third evangelization. The three woes and three plagues have been enacted upon the former world powers, and times have changed. The things of God and the people of God are coming into the ascendant, and the new evangelization puts the heavenly forces to the front. They now take the initiative, and are no longer in the world by mere sufferance, as hitherto. The group of three, now coming first instead of the four as in the seals and trumpets, shows the rising of the heavenly

powers and the waning of the worldly, as also the entire absence of the signature of four in the series, etc.

These evangels seem as a reverse side to the seals, as the avengers do to the trumpets. The evangels are more mystic than the avengers, as the seals are more mystic than the trumpets.

"I saw another angel flying in mid heaven, having an eternal gospel to proclaim to them that dwell upon the earth."

This evangelization differs from the preaching, too, in the following characteristics: The first one was a white horse on the earth, followed by a red one whose rider had a sword to take peace from the earth. This one is conducted by an angel in in mid heaven, and is followed by another, bringing additional good news.

The first evangelization was also presented by an angel standing within the temple and casting the fire out into the world, but himself remained in the temple; and when the first trumpet sounded, hail and blood mingled with the fire.

The second evangelization, which is the Reformation, is marked by a partial restraint of the world powers that permitted the sealing in the forehead of God's servants, and a great number were sealed and started toward the promised land, but the world powers were as yet only restrained, but now we have come to the regeneration and the angel is unconfined and rises and takes to the mid heaven and flies from nation to nation, to preach the everlasting gospel unrestrained and unharmed, and he is followed by another, bringing good news more still, saying, "Babylon is fallen, is fallen,"—twice said. It had one fall when the Reformation came out, for then a tenth part of the great city of Babylon fell and the world powers deserted her, and seven thousand of her titles fell, and fear fell upon many, but now the good news comes that "fallen, fallen, is Babylon," "the wicked city that has made all nations drink of the wine of her fornication."

The first evangel proclaims: "Fear God and give him glory for the hour of his judgment has come, and worship him that made the heavens and the earth and the sea and the fountains of waters."

Notice the universality about this, both as to the broad nature of the call and manner of it. The "fountains of waters" is the East, and refers to the gospel going to the East as from the West, where the active life of the world has flown and is now compassing the old world with the light of God. If this evangelization is not already begun, we are at least getting ready for it. The seventh trumpet is yet before us and after it sounds there is time no longer, for then all shall be "fulfilled" that God hath promised to his servants, the prophets."

The third evangel follows and proclaims what seems at first very like the second.

"If any man worshippeth the beast and his image and receiveth the mark," etc., "he also shall drink of the wrath of God which is prepared unmixed in the cup of his anger," etc. That is terror spoken to our foe.

There was a time when Babylon was not, when the beast was not, but the Dragon, the impersonation of the old serpent and Satan, the Devil, was represented by the Roman government, and it put the Little Lamb to death and persecuted and corrupted the church till its light was extinguished, and out of it. Out of the sea, came the beast, and Babylon is the city of the beast, and the harlot is the bride of the beast, but the world powers are not defeated when Babylon falls first, but are divorced only.

That divorce was made when the four angels that upheld Babylon were freed from allegiance and went to fighting. They will yet turn against Babylon, but their position at the present moment is one of neutrality between the locust kingdom and the other religions.

Their divorce from the locust power only puts them back where they were before they began to uphold it, except they act under more enlightened conditions. But they neither banish a man for his religion nor for his irreligion. They protect all religions and all irreligions, but they are world powers yet, and will be and continue offensive to God till they rule in righteousness and equity.

The third angel said: "If any man worship the beast and his image or receives a mark on his forehead or upon his hand, he also shall drink of the wine of the wrath of God which is prepared unmixed in the cup of his anger, and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Little Lamb, and the smoke of their torment goeth up for ever and ever; and they have no rest day and night, they that worship the beast and his image and whoso receiveth the mark of his name." "Here is the patience of saints." Righteous retribution is the abiding faith of the saints, and their faith sustains their patience.

Then follows that other evidence of the advanced condition of affairs in the world already alluded to: "Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit that they may rest from their labors for their works follow with them." This marks a condition different from the early age. At that time those who died had, like our dear old exile, to look down into a dark future in which personal worth and example would be lost to the world; the great black area here on this Cloth lay upon their track. Where the Bible would be lost and the church gone out, and the bones of martyrs, not their deeds, would be worshipped, and even worldly intelligence would go out and more than a thousand years of darkness settle upon it, but now we mark a day when all that is done in righteousness will live on after us and will increase the fruit of our sowing. "Their works do follow," blessed and consoling thought.

This present moment is a time between the dark ages and the fruition, and is here connected with the third evangelization or regeneration. But this third going out is presented both as a world-wide sowing, and also as a world-wide reaping, and the harvest scene is here presented also as following the sowing. The two view point is still maintained. The sowing is the heavenly aspect and the harvest is the earthly.

"And I saw and behold a white cloud and on the cloud I saw one sitting like unto a son of man, having on his head a golden crown and in his hand a sharp sickle." Here we are looking at a point in the Golden Cloth to which the world has not arrived and not yet experienced, and we are at the slight disadvantage of not being able to show the actual history to verify it.

A cloud was the ascension chariot of the Little Lamb when he ascended; and it was a garment when he descended with the open book in one hand, with the rainbow upon his head, and which connects this mission with his return to earth. "One like unto a son of man" also connects the mission more closely with the Little Lamb than either the angel of the temple or the angel from the rising sun. There is a marked rising in the character of this evangel. Add to this that it is not now a sowing but a reaping time. This one has a crown of gold on his head, and in his hand a sickle, and another angel came out from the temple crying with a loud voice to him that sat on the throne saying: "Send forth thy sickle and reap."

The first evangel we had was the white horse with a bow, doing a kind of warfare as an archer, bringing down one at a time of the enemy, also represented by the angel casting out coals from the temple that produced a fermentation of the elements in society. Then we had the Reformation in which there was a restraining of the world powers to enable the sealing of God's servants in the forehead, but now the universal seed sowing is

followed by the mighty harvest where the sickle is thrust in and the harvest is gathered from the whole earth. Here is a continued rising toward a glorious climax, the consummation and fruition.

The angels now come out from the temple, and do not remain in it as before, but fly above the earth in mid heaven and ride the clouds and fly on the wings of the wind, and the whole earth is a harvest field, and "the hour to reap has come;" and "the harvest is over-ripe," and "he that sat on the cloud cast his sickle upon the earth and the earth was reaped."

Here the scene is very like the parable of the end of the world, where the angels are the reapers, reaping all the "sowing from beside all waters." There is a wondrous and striking harmony. An angel mid heaven, and no longer creeping about in the earth preaching the everlasting gospel, and good news follows and confirms it, saying, "Babylon is fallen, is fallen." This throws light upon the work of the world powers let loose to fight, which has resulted, together with the testimony of the Little Lamb, to overcome and destroy the locust power under the beast.

And this is followed by a third evangel, warning all never again to worship the beast nor his image, and then another, "like unto a son of man," thrusts in his sickle and reaps the earth of its ripe harvest.

But another harvest follows, of a different kind. The wheat is gathered, but the tares remain and are here called "the vine of the earth." "And another angel came out of the temple, he having also a sharp sickle, and another that had power over fire; he came from the altar, and he called with a great voice to him that had the sickle: "Send forth thy sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe;" and the angel cast his sickle into the earth and gathered the vintage

of the earth and cast it into the great wine press of the wrath of God."

"The vine of the earth" refers to "them that dwell on the earth" as opposed to "them that dwell in heaven."

The wheat has been harvested, and now the tares also are to be gathered. There is no sacred character connected with the vine, only as the vine and branches illustrate the close relations between the Little Lamb and his followers. This "vine of the earth" has now also been made ripe by the summer sun of the regeneration shining so clear and warm, and so this earth vine also is gathered and cast into the great wine press that is "without the city." Its being outside the city, the church, is the second fact showing us it is worldly. When the temple was measured to be rebuilt, the court without was ordered to be rejected from measurement, and here they are trodden outside the city. The followers of the Little Lamb were not to measure or to number the worldly earthy people.

We have seen them represented by a red horse, and a black horse, and a dragon, and two successive beasts. They are not as grain, where each has an individuality of its own, but are "clusters of the vine." They are marked in the hand for business purposes, and they worship the beast and are merry and send gifts one to another, while God's two witnesses lie dead in their street. They are the prey of devouring locusts, the slaves and dupes of the beasts, and are frightened when God's witnesses are raised from the dead, and are unwise and have no understanding, and go uncounted and unmeasured, but are massed and bulked, and now are estimated by the furlong. They are outside the holy city, and are in a great wine-press of God's wrath, and the blood runs till it fills a lake sixteen hundred furlongs in extent.

This is not a battle, not a war scene. It is a harvest scene. It is not blood of flesh, but blood of earth-creeping vines; that

is the symbol of punishment, and its being outside thc city shows it is confined to those who have not "the seal of God in the forehead," those who are not in the city, or tabernacle, or temple. They are called the "clusters of the vine of the earth" and "the "vintage of the earth."

We also notice that the angel who gives the order to the sickle bearer to cast in his sickle "came out from the altar," and he is described as "he that hath power over fire." This guards us from falling into the error of literalism and mistaking the nature of the bloody appearing scene for a mere carnal warfare.

It was the angel that hath power over fire, that commands the judgment to be executed, and that means that the weapon was the word of God. So, we are three times guarded againt supposing this a mere carnal warfare. Here is a complete overthrow of the enemy. The view is world wide, as was the sowing that preceded it. All the righteous are gathered out, and then all things that offend and outside are to be trodden under foot, as they had trodden down the holy city for forty-two months, and this includes all the enemies of the Little Lamb, without regard to classes, and a sea of blood flows, in which the horses swim to their bridle bits. The universality of this judgment is shown by the signature of four, here multiplied by itself, giving sixteen furlongs of bloody sea—four times four—all worldly power crushed.

Hitherto blood and fire have been commingling. The red horse followed the white, with a great sword held aloft by his rider. The first trumpet was followed by "hail and fire mingled with blood," and so, also, the mountain that went down burning, turned the sea into blood, and the Reformation period, also, was marked by strange commingling of earthly and heavenly forces, as seen in the army of horsemen, but the evangels show a complete separation has taken place. In the region of the Golden Cloth, where this representation is embroidered, I see a white

cloud and a white harvest field and white angels on the wing, preaching, and one following another, three in succession. I hear a sentiment spoken here that human life has changed conditions and that the dead do not now longer cry from the altar of sacrifice and of martyrdom, but rest from their labor, and their works follow with them, their voice, like that of Abel, still speaking, though he is dead, and a great world-wide separation follows, the wheat all gathered and the tares all burned. The imagery here rests upon the harvest, which is the end of the world. The mention of horses as swimming in blood, brings to view the suggestion of the army of horsemen let loose from allegiance to fight, and now included in the vine of the earth as overthrown with all that offends.

THE BOWLS OF WRATH.

ALL ENDS.

Lying side by side, upon the Cloth of Gold, and stretching toward the further end, are the two series, the evangels and the avengers. The avengers are judgments, and are counterpart to the trumpets, as negative to positive. and are companion to the evangels, as the trumpets are to the seals. The seals are cryptic and shadowy, an outline, and the trumpets are detail and supplemental, etc. The same correspondence is seen here also. The seals and the evangels have very striking resemblances to the sermon on the Mount of Olives, concerning the end of the world and the coming of the Lord. The seals were supplemented by a lengthy account of the Reformation, lying parallel with the sixth seal, but the evangels are supplemented by gleanings of information, but no extensions of time.

The four series; the seals, trumpets, evangels and avengers, or bowls, all reach the end of time, as time is reckoned in this book.

The seven is not followed in a mathematical or exact manner, for the seals are supplemented with many other acts properly belonging to the series, and there are nine distinct parts borne in both the trumpets and the avengers, but two in each acting a subordinate part.

The avengers, or bowls of wrath, follow the trumpet series with perfect regularity. The preface or preparation which these represented, the day of pentecost, is also preserved here. The avengers show us more even than the evangels that we have come under changed conditions of the world. By a confidence, unshaken from data already made, showing this Golden Cloth contains the actual history of the world to date, we may look into the future with profound assurance. This priority of the heavenly side, shown here by the three group coming first, began with the account of the two witnesses, and is maintained till the end. The group of three came first in the letters, and this is one of the many things which make the closing of the book seem like its beginning.

The marks that separate the group of three from the group of four in the series of the avengers, is very striking. They do not now belong one to the earth and the other to heaven, as in the seals and trumpets, for they are all against the earth, just as the evangels are all for heaven. Still the three and the four groups are maintained in form, and between them is the same open space, where great signals are placed. Everything is going one way with the avengers.

There are seven woes severer than the woes and the plagues of the reformation times. They are not any longer, simply negative, and by sufferance of the world powers that permit the sealing of the servants of God in the forehead. The world powers are now destroyed.

The judgments upon the world are commensurate with the

greater power of the truth, now so loudly and powerfully proclaimed. The world-wide evangelization is followed by the world-wide judgment upon the world powers, and now having the effect of positive judgments. In the rising of the heavenly powers from a state of subordination and tribulation to one of power and dominion, they assume a more aggressive attitude, like that which the world at the first visited upon the church. The conditions are reversed. This third evangelization promises to differ from the Reformation. The latter was not only under and by permission of the world powers, but is not much more than its name imports, protestantism. It is a protest against the locust kingdom and a preparation for the third effort, accompanied by a condition of governments that cannot endure. The fact that protestantism had to contend with so base a foe compelled it to show its negative, which is always the weak side. Another hindrance to all reformations is that the reform has to bring its cause in a measure to the level of its foe. Every reform has had to meet a state of things in the world that placed it under the disadvantage of causing it to lower itself to meet its enemy on its own plane. Every great truth is immediately challenged as soon as proclaimed, and thus is made to fall short of its first ideal and promise.

The preface to the Bowls presents another great sign in heaven. Our exile prophet describes it as "great" and "marvelous."

Seven angels having seven plagues, which are the last, for in them is finished "the wrath of God." His description of the effects of this sight upon himself is similar to that he experienced at seeing the glorified woman clothed with the sun and crowned with the twelve stars, etc. But his wonder here takes on still greater magnitude; this is a sign "great *and marvelous.*" This preface is very similar to that which precedes the trumpets. Seven

angels are presented in the one case, holding seven trumpets, and in the other "having seven plagues," the last, for in them is finished the "wrath of God."

They are both followed by what seems to be a preparation or preliminary for the execution of their mission upon the foes of the Lamb.

We found that the trumpet series was conducted on a plan that contained the facts and history of the apostolic commission; their preparation and waiting at Jerusalem for the descent of the Holy Spirit, etc. Here we find the same kind of preparation following the presentation of the seven angels with their seven plagues. There we had the appearance of a prayer meeting and tongues as of fire that sat upon the apostles and the word of God going out, but here we have a glassy sea, that is a multitude of people in white linen all "mingled with fire," permeated and lightened with the word of God, a mightier pentecost. This universality exactly suits the marked characteristic of the evangels.

This glassy sea is explained to be the multitude of those who were victorious from the beast and as standing by or upon the sea, "having harps of God," etc. It is very different from that first where we saw their souls under the altar, crying and waiting for their time of avengement to come. They are all here now and are a part of the sea of the redeemed, and stand with them. They sing the song of Moses and of the Little Lamb; the song of deliverance. They have crossed over into the promised land, and the multitude of spiritual Israel are now a fire-blent sea of white linen. They sing: "All nations shall come and worship before thee for thy righteous acts have been made manifest." They are no longer questioned, the mists have fled away and the nations have come to his feet. All this stands as a preparation to the third evangelization as the day of pentecost did to the first,

and as the restraining of the world powers through the four angels who held the four winds under the command of the angel of the sunrising did to the second. But the scale rises infinitely above those, for the first evangelization only cast out fire, the second proceeded, under world toleration, to go about sealing God's servants in the forehead and opening the temple, or tabernacle, and placing the word of God on the pulpit; but now it is permanent, public and worldwide. The third evangelization is on a higher plane and results in an enduring and dominant power of the Little Lamb, for he says: "After these things I saw, and the temple of the tabernacle of the testimony in heaven was opened." It was out of this temple, which contains the ark, and the tent, and all the temporary arrangements, that the seven angels came forth to visit the seven last plagues upon the world power and upon the world spirit. They sing these words: "All nations shall come and worship before thee, for thy righteous acts have been made manifest."

God's acts are now no longer questioned; the nations have surrendered to his righteous law. The trumpets that proclaimed his love are now avengers that execute his wrath.

Knowledge now covers the earth as the waters cover the deep. The world is evangelized the third time, and deliverance has come, and God's righteous acts are seen to be good.

"After these things I saw, and the temple of the tabernacle of testimony in heaven was opened."

This enlarged form of expression is very striking. The great white army served in the tabernacle, but now "the temple of the tabernacle of the testimony in heaven is opened." This heightened power of expression in what seems to be the same thing shows the increased glory of the times. This heightening is still more increased by the words, "And the temple was filled with smoke from the glory of God and from his power, and none was able to

enter into the temple till the seven plagues of the seven angels should be finished."

This symbol is grounded in the opening and dedication of the temple by Solomon and means that the work of the church at this time cannot be distinguished from the world, for all are now doing the will of God.

The exodus of the Reformation is finished, and the journey is ended, and the temple is built, and the tabernacle meant for the journey only is now merged into the temple by placing the ark of the covenant in its permanent place. Hence the doubling of the words, "The temple of the tabernacle of the testimony in heaven, etc." Our white army seen in the supplement to the sixth seal has completed its journey, has arrived safely in the millennium and folded its tent forever away. The world powers are crushed in "the wine-press of God's wrath."

The temple is far more glorious than the tabernacle, and the smoke from the incense—that is, the universal praise and service of God—will be so great that the world powers, working side by side now with the followers of the Little Lamb, and in a work of God so great and essential as to efface the outward distinctions of the church, and all will seem to move with one heart and one mind during the time that God's judgments are being visited upon the world's wickedness, destroying its very causes and sources.

How mightily changed are the conditions since the first evangelization, and from the second, which is the current Reformation. The angels come outside the temple now, and not to preach only, but to pour out God's wrath upon the world's wickedness, and the world powers stand ready to assist, and "one of the four creatures "himself, in behalf of them all, gave unto the seven angels the seven bowls of wrath."

But how can this combination against sin be conceived of as

proceeding from the church and the world powers combined? Only by faith. God's dealings with Israel were full of paradoxes such as these:

1. How could a nation of freed slaves come forth out of a polytheistic nation, as Egypt, and be themselves monotheists?

2. How could they become polytheistic in practice when left to a nation of themselves, their own law condemning it?

3. How could they be cured of polytheism while serving another polytheistic nation—Babylon?

4. How could the Jews, the narrowest and most exclusive people on earth, give to the world its broadest and greatest reformer?

5. Expecting a messiah, how could they reject and crucify him, and continue to hold out against him when the most enlightened nations accept and worship him?

6. How can the Gentiles, who hate and persecute the Jews, adore the Savior born of a Jew woman?

In the first place we must remind ourselves that this is the purpose and the outcome of this story, and that greatly changed conditions await the future of our onward march we may not see how but our Father knows and we work. The last and mightiest evangelization must be followed by judgments equally great in power.

The Reformation came from a mere restraint upon the world power merely permitting the sealing of God's servants and a replacement of the ark in its place. In this state we saw three mighty forces in the field. But here is a picture of the world powers having run their course, and having destroyed the Babylon they once served, are now themselves brought under the will of the Lord and working with the saints in the regeneration.

The rebuilding of the temple and the replacement there of the two witnesses in their places acted as the cause and the inde-

pendence of governments from the locust power, gave the opportunity for increase and spread of the light of the truth. But here we meet conditions differing from those of the Reformation as they differed from the dark ages, or as the dark ages differed from the idealism of the first evangelization. In the view just taken of the evangels we see not a permissive attitude as in the Reformation, sealing in the forehead as if by sufference of the enemy and in a subordinate position, but the messengers of Christ are aloft on high in mid-heaven, and flying from nation to nation among all tribes and tongues and peoples, etc., preaching above the housetops boldly, openly and triumphantly.

Now we see the world powers in new relations to the church. That is at a time yet to come, and upon the borders of which I think we now stand, the world powers will have come to their third estate, and will help the church in causing the wilderness to blossom as the rose, and this mighty coöperation will efface for the time the distinction so that none can see which is temple of incense from the temple of justice and humanity.

The world that knew not God, the world that crucified the Little Lamb, and that banished this most beloved exile is to come into accord with his purposes, and in consonance with his church, till the church has lost its distinguishing characteristics. To the first church the world powers was a red dragon, a bloody murderer and slew the Lamb and his followers; in the second they stood in a permissive and tolerant attitude, but in the third and last they themselves gave to the shining, jeweled angels of light from their own hand the bowls of God's wrath that shall completely "bruise the serpent's head." But before this last condition can be had there is to be a reckoning of accounts between the world powers and their former liege, the king and kingdom of the locusts and also another one with the followers of the Little Lamb. World powers that lend themselves to the will of

man as against the will of God are at enmity with God and with the Lamb, who seeks dominion over them in love and mercy guided by justice.

The close relation of the protestant governments to the Reformation is full of suggestion as related to this wonderful story of the Cloth. As these were closely connected in their separation from the locust kingdom, they have continued in close relations. They each took one full step from that power. The governments have assumed in the main a position of toleration toward all without regard to former or present differences in religion. In our own America at least, protestantism is so closely allied to political and commercial power that the churches are a sort of reflex or image, so far as public and organized immorality is concerned; and in those cities where the locusts have the power the state of things is far worse. Even upon such a question as the licensing instead of suppressing of gambling and liquor-dealing, etc., by government there is no practical difference between the church and the state. It has been declared that in every state where the liquor power demands high license, low license, or local option the great parties in politics accept the policy, and that the churches in these several States generally permit the same policy at least by refusing to maintain discipline over their offending members. If this is true in any degree it is a damaging fact against the close and hurtful connection of the church with the reigning world power. Here is a present state of things which from a study of the Golden Cloth shows ours to be an intermediate stage and transitory in its very nature. It is reflection upon such facts that leads one to expect very great changes. For it is manifest that nothing like a millennium can ever be had while the church is adulterously following the world powers, to do or to permit the worst of evils to society. Governments in the toes of the image may not possess great governing powers, but such as they

have cannot be used to abet crimes upon society or under any pretense permit them for a money consideration. It is here written in plain Greek upon this Golden Cloth that when the new evangel shall proclaim, he will say: "Babylon is fallen! is fallen!" twice. It fell first with the Reformation and secession of governments from its power. But it must fall again and in America, at least, it seems to be getting ready for it. Now the world powers, it is declared, will do this, completely destroying it, and the fact is here dramatized where one of four world creatures that has six wings and is all composed of eyes is seen to take part, and the exile tells us: One of the four living creatures we saw around the throne in the millennium "gave unto the seven angels seven golden bowls full of the wrath of God, who liveth for ever and ever." The world powers are to act with the church of God in visiting his judgments upon all the wicked institutions of the world, and is so represented here. We stand at this hour in that middle compromised and uncertain state resting upon an armstice.

There is a feeling at this hour that the world stands upon the brink of a mighty crater. The state is too religious to oppress any sect, and the sects are too worldly to convert government into Christian statehood. The people afraid of their rulers, and, as always, the rulers afraid of the people; painful hesitancy! The perturbed condition of the nations; their instability; the obstruction of obsolete things once regarded as indispensable furtherances; the discontent; the new agencies of power, speed and facility in every direction; the close alliances of nations once strangers and far away; the strange positions and transpositions of the affairs of the world at this moment are all signs of approaching changes. Crime, too, is organizing, and all seem to feel we must meet in some final contest the inevitable settlement of old accounts.

The present denominations, surviving from their first and well begun work, are obsolete as to the new and inevitable conditions of the world. Their early work created improved conditions which, in their later state, they are in no condition to meet and to forward. The malign conditions of the world powers require a new alignment of Christian forces that will compel government to be a praise to them that do good and a punishment to them that do evil.

We are entering upon the third estate of the world history, and the wondrous aspect of affairs is full of possibilities. The improved methods for travel and for the spread of intelligence, together with the great awakening of the human mind throughout the world, offer the opportunities that should awaken and arm for the fray the entire Christian world as never before.

His church cannot rest with having simply effected a divorce of itself and of the world powers from Babylon, any more than the world powers can rest with this half measure.

The world powers are to wheel into an attitude of hostility to medieval political ecclesiasticism, and God's people are to form in line to send out the angels of truth to accomplish their part through the testimony of the Little Lamb. And with this same sword of truth are to stand up against the world powers to convert governments into Christian statehood and Christian commerce into Christian brotherhood, till no flag shall float over a slave, nor slavemaker of any kind; nor shall any ship bear as commerce that which destroys life or degrades character.

The author of this work put forth in the public prints a few months ago, as a proposed offset to organize crime and organized consenting to crime, the following:—

White Star Pledge—"Whatever destroys human life or degrades human character, shall not be licensed in government, transported in commerce, nor fraternized in the church, etc."

There is a brighter day ahead, the last best state of the world. We are nearing the last days of the great tribulation to be followed by the Regeneration. With dogma, ritualism and rationalism, etc., as forms of religion forever abolished and great, free Christian men and women following the Little Lamb whithersoever he goeth, keeping his commands freely and intelligently, with no interference by any earthly authority; the laws of state being administered on the all comprehensive plan of "love the Lord, thy God, with all thy mind, might and strength, and thy neighbor as thyself," what a glory envelops the thought.

We noticed that one of the living creatures gave the seven bowls of wrath to the seven temple angels, that is, to the church, and the church accepted. They are friends, are in a common cause to purify the earth. The church has broadened her mission to saving the world, and the world powers now lend their aid. They are friends, because the world now walks by the will of God and not by the will of man. But what does the bowls contain? The wrath of God upon all the wickedness of the earth, upon all ungodly institutions of the earth, upon the very foundations and sources of them. The church can afford it now. The kingdom of men is become the kingdom of God and of the Little Lamb. He now reigns on all thrones, in all municipalities. Friendship with a regenerated world does not corrupt, but helps and purifies the church. "Old things have passed away. Behold, I create all things new."

A great voice out of the temple said to the angels: "Go ye and pour out the seven bowls of the wrath of God into the earth. And the first went and poured his bowl into the earth and it became a noisome sore, etc." The pattern of this judgment rests upon the plagues sent upon Pharoah. The world powers are the Egypt to be destroyed, etc. This judgment is upon the men who have the mark of the beast, and which worship his image. How

strange and cheering to see the new church outgrown the childhood days of its merely negative, protestant and permitted existence now in its manhood and conquering state, facing its enemies illumined with vast intelligence, and the world powers now converted, now by her side, helping to purify the sources of sin, etc.

THE SECOND BOWL.

"The second poured out his bowl into the sea." That is, upon the people considered as living in their sins, and, as they now exist, selfish and compromised.

The sea produced the Beast and all beasts from the Golden Calf of Aaron, till the present, wherever worldly idolatry casts up an image of itself to rule over man. The sea "became as the blood of a dead man." It will be death and rottenness to society to live under the old conditions when the new conditions prevail.

THE THIRD BOWL.

"And the third angel poured out his bowl into the rivers and fountains of the waters and it became blood." "Light breaking upon the East (fountains and rivers);" judgments will follow. Mahomed and the East come in for judgment in this third bowl. The bitter star of the third trumpet is the subject before us, and now judgment follows; and all their attempts to preserve their long, cruel reign of bitterness come to an end. Their conduct of late seems to indicate the time is near.

Mightier nations that have overflowed the West, must turn back upon the East, both with Christian missions and to appoint protectorates over the imbecile nations and administer the affairs of the world on the principles of humanity taught by the Christ. The Sultan's power must be utterly crushed by Western nations. Commerce must be subordinated to the good of man and purged

of the disgrace of opium and liquor, etc. The weaker peoples, as the Armenians, will be as safe as the powerful. At this point, the angel of the waters speaks: "And I heard the angel of the waters saying: Righteous art thou which art and which wast, thou holy one, because thou didst thus judge, for they poured out the blood of saints and prophets and blood hast thou given them to drink. They are worthy." The angel of the waters represents the people redeemed; the sea of glass. They sanction the judgments upon the godless, oppressive powers.

But with the pouring out of this third bowl upon the fountains and rivers that is in the east, not only do we have the sea of glass, that is, the people popularly considered, applauding the pouring out of this bowl, but the altar speaks also. We have only one suggestion to guide us in showing which altar is meant. "Yes," or "Amen," "O, Lord God Almighty, true and righteous are Thy judgments." That is the altar of sacrifice. "The souls that were under the altar crying to be avenged upon them that dwell upon the earth," were told to wait a little till their brethren also, who should suffer as they had, should be fulfilled." Now it is fulfilled, and their cry is answered, and they are satisfied and respond with the "Amen."

Then we have within these three first bowls and their preface, the temple (the church), and the four creatures and the "sea as of glass" (the people), and the crowned martyrs and the world powers, all working together for the same end. This is what we saw in the fourth chapter as the millennium returned and fulfilled.

THE FOURTH BOWL.

"And the fourth poured out his bowl upon the sun, and it was given unto it to scorch men with fire."

It would seem like punishment intended for the sun, but it was only to increase its power to scorch. The sun stands for the

intelligence of the world in general, and this now unites with the fire of God's revealed truth that none can withstand. Here is another corroboration of the union of the world powers with the heavenly to burn out and destroy the sources of sin. Science, true science, now lending its light, all of it God's now, and it is helpful and good. Let the archeologists lift the last stone in Thebes, in Babylon, in Ninevah, and search the last crevice or musty grave of the Nile or of Damascus—all is God's and Christ's henceforth.

If they that dwell upon the earth boast of their Darwins and Huxleys, we more, for they are ours, too, and the Asa Grays and Drummonds beside.

We are looking upon times bordering upon our own frontier. Real science is our friend; so are all discoverers and workers in God's fields everywhere. All reformers and model builders in all fields of earnest, active search—thank God for them all. Let the visionaries and dreamers vision and dream their best, they cannot reach the glorious reality of that fruition lying before us; only let them do something, that they may call it theirs when it comes. Every convulsion in society turns up a gain for the Little Lamb. The carnal and brutal wars of the world are, by incidence, allies of our preaching. Things will soon be going our way, though dark clouds still intervene. God grant that they may be only clouds. Greatest, I think, among these is the approaching pentecost, when the Revelation of the Little Lamb, which God gave unto him, shall be shown and understood as God's most precious secret, kept for this age. What an irresistible flood of light when this last written, loveliest book tells us the simple and mighty story of the ages and their glorious outcome. Already sanitation prolongs life, already science can repeat not only the health laws of Moses for the body, but will soon repeat the decalogue on social and political grounds, and will not stop till it, too, will repeat on

grounds of its own the words, "Love the Lord thy God with all thy mind, might and soul, and thy neighbor as thyself."

THE FIFTH BOWL.

"And the fifth poured out his bowl upon the throne of the beast, and his kingdom was darkened." One bowl made the hot sun hotter, and another made the dark throne darker. The enemy is both scorched with heat and imprisoned in darkness deeper; no contradiction, for remorse increases when the light grows brighter and the heat more scorching.

They hide from the light, they call upon the mountains to fall upon them, but hiding places become scarce, and dens and caves in the mountains will bring a premium. The time is coming. It is soon to be that every criminal on earth will have his photograph in colors and his measurements in every rogue's gallery and police station, so he cannot hide.

"They gnaw their tongues for pain and they blaspheme the God of heaven because of their pains and their sores." Alas! they were born too late. The dark ages are passed away, and they are strangers in a world of light—the reign of heaven is an awful pain to them. It is as uncomfortable to them now as it was for the saints in former times. "And they repented not of their works."

They see it all, and live in a time when it is easy to obey God and hard to disobey, but they follow their own sinful way and hate God as they love their own sins.

"And the sixth poured out his bowl upon the great river Euphrates, and the water thereof was dried up that the way might be made ready for the kings that come from the sunrising." That is to say, as the river Euphrates was to ancient Babylon, the support of its commerce and glory, so are the corrupt powers of the world that

upheld spiritual Babylon, and, as Cyrus drained off the river and made a channel of its bed for entering and taking that city, so shall the kings that come from the east, Christian kings, Christ's people, turn away the stream of ignorance that upheld spiritual Babylon, and it will fall and all its pride shall lay in ruins forever more.

The angel of the Reformation was called the angel of the Sunrising, who conducted the sealing of the servants of God in the forehead. This is the same fact as to the source, only applied as wrath upon the enemy, and the saints are called kings. "He hath made us kings and priests unto God." They are kings now, and are represented by the jeweled angels of vengeance. They will completely undermine and destroy Babylon.

What a heightened glory that those who were at first persecuted, and killed, and exiled, and who in the reformation period, which is the present, should still exist by mere sufference of the world powers in a moderated state of patienceand tribulation, are to be in that coming better day as conquering kings from the east, trampling down and distroying forever the reign of brute power and the scepter of divine rule, and holding the olive branch of peace and good will to man.

CHAPTER XV.

UNCLEAN SPIRITS.

The river thus dried up, the source of supply to mystic Babylon, black despair settles upon the Dragon, the Beast and False Prophet, and they emit three unclean spirits.

Defeated in the last long attempt to uphold the wicked city, it is supplanted by the Christian kings and then the " three unclean spirits, like frogs, go forth to the kings of the whole world to gather them together to the great day of God, the Almighty; and they gathered them together into a place called in the Hebrew: Harmageddon." That was the field of decisive conflict in Israel. So this will also be a final battle, and there will be no retreat toward the dark ages and the bitter past. Another one of those little words are dropped in the very midst of the sentence that describes or signifies something of great importance in our pursuit for the true meaning. It is an abrupt parenthesis: ("Behold, I come as a thief"; "blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.") Here is both a warning of his coming and a promise. We behold around us, at such a time, what will seem to be the result of causes wholly within our own grasp.

We seem to see clearly their origin and watch their procession, or development, and they seem to be but the laws of nature, pursuing their normal functions, and we cease to give God the glory. We fall into supposing these things are of ourselves and forget God. Hence this sharp interjection of a cutting and piercing caution at this tempting moment of our situation. Its position is

full of suggestion, not only from its insertion in the manner indicated, but its position. Of the four series, the seals, the trumpets, the evangels and the bowls, it belongs to the last; and of the seven last plagues it is in the last one, and at the last end of the last one.

Here is a distinction we have been looking for. The other apostles speak of a day of judgment, while with the Seer judgments go continually forward and follow the light; he also sees and signifies a final coming of Christ, and hence this great caution and warning. But the expression: "Behold I come as a thief," comes to us laden with a suggestion from its first use, Ch. 3:3. The church at Sardis had a name to live. It had the outward appearance and prestige that opiated the conscience and dimmed the light of the Lamb; and hence his awakening and inspiring words: "Behold I come as a thief." And here, when from the circumstances of the general subsidence of the world powers, and when the stimulus of opposition is removed and general lukewarmness may have settled upon believers, he repeats these words and adds to them the stinging additional words: "lest he walk naked and they see his shame."

These last words bear a symbolic import of limitless power. It was to the church of Laidocea, the last mentioned, and that was neither hot nor cold, and to be spewed out of his mouth that he said: "Thou knowest not that thou art the wretched one and miserable and poor and blind and naked. I counsel thee to buy of me gold, refined by fire, that thou mayest become rich, and white garments that thou mayest clothe thyself, and that the shame of thy nakedness be not manifest."

The three unclean spirits, like frogs, go forth to gather the world kings together for the great battle of Harmageddon.

In times of God's mightiest manifestations, the Serpent rises up also to great counteracting exertions of like power.

When Moses went into the court of Egypt to claim deliverance for his people, he was withstood by the magicians of Pharaoh, who wrought similar signs to counteract the impression upon the king's mind. This they did three times, but when it came to the fourth miracle, wrought by Moses, the magicians gave it up and told the king that this one was from God, and they could not do it, but Pharaoh's heart was hardened, and so he held on to his slaves.

As Jannes and Jambrese withstood the truth of Moses in the court of Pharoah, so do these resist the truth. When the Christ came into the world, there was a like satanic manifestation of the evil spirits that cried out: "Why hast thou come to torment us before our time." Here is the last time. It is the sixth trumpet and the sixth bowl of wrath and at the further end of it, and just before the seventh trumpet shall blow and end all. Here we have a state of things that show a rising in the power of satanic manifestations also.

Three unclean spirits import nothing as to being different forces, but the three refers to the three persons, all evil, from whose mouth they are emitted. It is a mockery of the divine trinity. Neither does it import anything as to whether they came out of the three mouths or out of one, as the word of God on pentecost proceeded from one, even Peter. The source is the thing signified. The law of opposites, as so often before, guides us here. This has the characteristics of another diabolical pentecost, the going out of frog spirits, filthy, lying and deceiving. The former was an opening of the pit of the abyss, from which came smoke and locusts to devour and to sting, etc.

This one is spirits, like frogs evangelists, that go forth missionaries to the kings of the earth. The effect is heightened here. Not now to sting and devour, but to pretend to miracles. They are the spirits of daemons. They are gathering up the world

kings to war against the Christian kings. They that dwell upon the earth are to meet them that dwell in heaven, in one decisive Waterloo. The devilish trio will use pretended miracles.

On the side of the Little Lamb we have yet seen nothing in the way of instruments of warfare, except white colors and songs and prayers and harps and shouts of salvation and crowns and the blood of the Little Lamb and the word of his testimony. That word of testimony does not rest npon any kind of modern sign working. It rests, so far as any outward works are concerned, upon the mighty power of God in raising the dead to life, in stilling with a word the tumultuous sea, and upon the word of foreknowledge of prophecy. A faith that cannot rest upon these, but seeks new signs plentifully offered from all kinds of pretenders for its basis is a false faith, no matter from whom. It is impossible to rest a Christian faith on any modern signs or wonders, without its declaring in effect the insufficiency of those mighty signs which the Lamb and his chosen and endowed apostles wrought. To affirm these is to deny those, for he claims those as his own, and all sufficient. There is no close resemblance that the discerning need be deceived. Every pretender to miracles, as a special gift from God, is justly suspected.

Romanism, mormonism, spiritualism and other more modern isms, are claiming the power to work signs. It is a weak cause that seeks these imitations. Even prayer healing and Christian science, so called, and all the new movements that claim to work signs by the power of God, are to be regarded as deceptions, whether intentional or not. The assumption of such power is a denial of the supremacy and efficiency of the divine miracles and of the claims of the Christ himself; for he claimed this power was inalienable from himself and from those to whom he gave it as his chosen representatives. There is one fact never to be forgotten, and that a very damaging one upon all pretenders to

miracles, namely, that they all take one and the same direction: the healing of bodily ailments.

There were indeed within the early churches which had been visited by the apostles, persons who had received from them various gifts. One was that of healing, so that James could say, "if any be sick let him send," not heal himself, but "send for the elders of the church, etc.," to whom the gift had been divinely given. The apostle Paul has given us a list of the gifts possessed within the church. Among these are "the word of wisdom, to another prophesy, to another discerning of spirits, to another divers kinds of tongues, and to another the interpretation of tongues," etc. Now is it not strange that none of these professors to possessing divine gifts ever choose the speaking of unlearned languages, or the interpretation of tongues, or the discerning of spirits, or any other of those gifts in which we can put them to an immediate test? It is remarkable that they all base their claims where they would be hardest to detect or to prove, diseases of the body or of the imagination, etc.

To any one possessed of the divine gift of healing there is no reason why he should not restore a severed limb or raise persons from the dead as well, for God does not measure his special gifts so that one might restore a destroyed finger and not be able to raise and restore the whole body. It is the more pity if the devil can deceive people into these simulations, who themselves mean well. They are more dangerous dupes than those who sinfully follow the same deceptions for gain. Let all such ask themselves why do not these professors to wonder-working make claim where they can be at once put to the test? It is in the immediate view of these deceptions and lying pretensions growing rife with this age that our Lord adds this caution: "Behold I come as a thief; blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame." Where can be found

the person who followed these sign-workers of any kind that did not sooner or later practically forsake the Little Lamb? In any view of the matter all such sign-following is a denial of him who said "all authority in heaven and earth is given unto me. Go ye therefore and preach the gospel to every creature," etc. "And they gathered them together in the place which is called in the Hebrew Harmageddon." It was the mountain of Megiddo, the great battlefield of the holy land. That was the place of decisive battle. There Gideon and Barak triumphed by faith in God, and so it became the type or symbol of the great world battle against the Little Lamb. There God shall win in the sixth trumpet, in the sixth bowl. This is the patience and the faith of the saints. The seventh bowl was simply emptied into the air. And there came a great voice from the throne within the temple saying, "It is done; and there were lightnings and voices and thunders; and there was a great earthquake, such as there was not since there were men upon the earth, so great an earthquake and so mighty."

The universality of these events connected with these evangels and avengers, clearly point to a complete passing away of the former conditions of society. This is the condition described in the sixth seal, where every mountain and island are moved out of their place, and the chief captains and mighty men hide themselves in the caves and in the rocks of the mountains, and say to the rocks and mountains fall on us and hide us from the face of him that setteth on the throne and from the wrath of the Little Lamb "for the great day of their wrath is come, and who shall be able to stand?" The last seal, the last trumpet and the last bowl here combine upon a point of great disturbance. "Every island fled away and the mountains were not found." "And great hail, every stone about the weight of a talent, cometh down out of heaven upon man, and men blasphemed God because of

the hail." The effect of the first preaching was hail and fire mingled with blood, the effect of the second or Reformasion preaching was lightning and voices and thunders and an earthquake and great hail, but the third and last preaching and its judgments exceed all others by a mightiness laborious to express, "and the hailstones weighed each about a talent," about two hundred pounds, or the largest term used to express weight. "And the plague thereof was exceeding great."

At the Reformation, when the witnesses arose from the dead, a tenth part of the city fell, and seven thousand, a goodly number, of titles fell, but now the great city is divided into three parts, "and the cities of the nations fell." Here is an appalling totality. All forms of religions hostile to the Little Lamb go down. "Cities" mean religions, and they go down, and governments go down, and the Beast goes down, and rising into the ascendent in a clear sky is the "Little Lamb slain from the foundation of the world." All hail to our King.

THE GREAT CITY.

The hermit has given us a series of supplements to the bowls as he did to the seals and trumpets. From the locust kingdom there came out two distinct forces, one of a pure and religious character, the other of a military character, and these were related in some way in the exodus from the dark ages. The locust kingdom was clearly traced as a succession to the Dragon, and the Beast also received his power and authority from the Dragon, and these are one. The Beast was both a world power and a religious power combined, and after the world powers withdrew allegiance they are treated here as separate powers. To show the relations which these sustained to each other we now see the religious or locust side in the symbol of a vile woman, a mock of the lovely bride of the Little Lamb. This vile woman is found in the wilder-

ness whence the first glorious woman is said to have fled. That was the first church, afterward corrupted and disappeared. Here is the harlot seen as she comes out of the dark ages. She sits upon the Beast, that is she rests and rides upon, and receives favor from the powers that killed the Little Lamb and his followers. This is the same fact we saw in the mixed character of the locusts. When taken by himself the beast was shown to the exile with spots like a leopard to show his double character as religious and brutal, but now the division is made and the beast wears the woman's bad color, "scarlet," while he serves her, and also he has his heads covered with blasphemy, while the woman is covered with jewels and holds "in her band a cup of abominations," things despised by the pure of heart. She has upon her forehead a motto, "Mystery Babylon the great, the Mother of the Harlots and of the Abominations of the Earth." "She is drunken," and it is the blood of the martyrs and saints that she has been drinking. That is she hated them and slew them. This does not mean that she killed all the saints in her own name, but she assumed all the sin and abomination of the world powers, with which she joined herself, as every one does who acts with any unholy combination of men, politically, commercially or otherwise, to do that which he could not do on his own responsibility as a follower of the Little Lamb.

This vile woman does not draw her own picture, riding a spotted beast, for she says: "I am a queen; I am no widow." It is our honest Seer that draws this picture of her to show how she looks in the eyes of the pure and true followers of the Little Lamb. Sin does not display itself willingly in public; counterfeiters and thieves do not make parade with banners upon the streets, neither would liquor dealers if they had not the law on their side. Our Seer gives us a description of this vile woman in character language that shows her in her true nature.

He was moved to great wonder when he saw this tawdry harlot. The angel guide said to him: "I will tell thee the mystery of the woman and of the beast that carried her."

"The beast was and is not." That is to say he is a creature of time. He does not belong to the order of eternal things. "He is about to come up out of the abyss and to go into perdition."

It was the Dragon, the predecessor to the Beast, that had exiled our faithful old Seer. That was pagan Rome, the red Dragon, which embodied and expressed the world powers as hostile to the heavenly, but the Beast came later and was spotted, heavenly and earthly in appearance which never improves the heavenly, but makes the earthly still worse, for a hypocrite is worse than a sinner. He "came up out of the abyss." That describes his origin and implies his character, and when it says he came up out of the sea it means that he arose out of the western sea, or the Roman Empire after pagan Rome had gone down like a burning mountain and quenched in the sea, and so identifies him with Rome, etc. It was out of this sea, this condition, that the Beast arose to take the place and power and throne of the Dragon.

The Seer describes things by their inward resemblance and not by their outward appearances. Those who look upon things only after their outward and accidental manifestations will be greatly astonished to see that fade away which they supposed was permanent. "And they that dwell on the earth shall wonder they whose name hath not been written in the Little Lamb's book of life," who is not a being of time, but who "was slain from the foundation of the world."

It will be an awful void, a dread and bewildering astonishment to all time servers when they behold the Beast how that he was, and having been present and seen, and known, and relied upon and is no more, but gone for ever. The time servers, "them

that dwell upon the earth," are doomed to this chilling and appalling disappointment, and wailing in darkness; they shall seek the rocks and caves of the mountains only to find they, too, have gone; all has fled. Their fancied refuge is of the same stuff, all of time, all perishable and all fled away and, even the old heavens of which they said, there is the same sun my fathers walked by, and that moon the same my mother looked upon, shall be rolled up as a scroll and seen no more, nothing left, nothing of all they knew or saw, except the face, the gentle, loving Little Lamb, and lo, their shame and nakedness and consternation; him whom they offended and denied and slew.

They cry to the rocks and hills to fall upon them and hide them from the face of the Lamb, whose love to them now is the bitterest remorse. The lovelier that face, the deeper their shame. Oh that he could but frown once and be just a little like ourselves, but his perfect love, what a pang! Oh that there were but one flaw in his obedience, to which we might join on a whole accursed life of disobedience; but alas, he has not one. Oh that we had a patch of white linen that might relate us by one speck of merit, to him so all glorious. But alas! alas! He offered us a complete white robe like his own for the mere acceptance of it. All his honied promises he laid at my feet, a princely gift, and I preferred the company of my own sins, and now the harvest, the harvest is gone and the reapers are at rest. I am unsaved.

"Here is the mind which hath wisdom." The seven heads of the beast are "seven mountains on which the woman sitteth."

That is, the "Beast" is now viewed as government expressing the will of men as against the will of God, and the harlot receives her support from it, and uses its power for worldly glory. These seven mountains are explained here to be "seven kings" or kingdoms. But as these seven kings, or heads, are all on one body, they are parts of the one beast and successors of the Dragon.

It also says that the ten horns are ten kingdoms and that would make seventeen, but there is no such number known to this Cloth of Gold and, therefore, we must find another meaning. The horns are attached to the head, and that means allied powers. And the heads are attached to the body and that means that they are different representations of the body, or that the headship varied and had a sevenfold expression.

This we know to have been the case, for during the long continuance of the Roman Empire, it was at different times governed by an emperor, by a king, by consuls, by dictators, by decemvers, by military tribunes and by the Pope. The "five" of the heads of this body had already fallen when the Seer saw it and one of them now "is," that is present, and the other is yet to come. These heads were successors to each other and the brute never had but one head at a time, for when the other comes "he must continue a little while." It could not have an imperial and a triumvirate head at the same time. There was a succession of heads, as also of the beasts, from the dragon and the locust apostles on down, till world religions be destroyed.

"And the beast that was and is not,"—That is, the beast now considered apart from the harlot, and as an expression of all the world power, "is himself also an eighth." That is, the world powers will continue to exist after they are divorced from the harlot rule, and be different from the former order, for we learn that they will turn against the harlot and destroy her. This is the first change of heart; (to cease to do evil,) and the next is to learn to do good. This order is an "eighth," or the fullness and end of world powers. Hence the double signature of eight. It is not essential that we find literally seven heads in this beast, nor in the Dragon, nor that we find literally and exactly ten allied kingdoms, for it is the symbolic use that is

employed by the Seer, and the numerical quantity is only incidental and in no way affects the meaning.

So, also, of the "eighth." He inherits and succeeds to the world power as such, "and he goeth into perdition," carrying them all with him.

The continuance of the world powers, after they have broken away from the harlot rule, are "an eighth;" that is, the fullness and the last of world powers that rule contrary to the will of God, calling them an "eighth," doubles the signature of four, and so shows us that they possess in general the same old characteristics—earthy. "It is of the seven;" that is, out of the seven, and much of the same stuff. "And he goeth into perdition."

The Little Lamb must put down all rule. His contest is to that end, "that he might be a prince and a savior," "king of kings and lord of lords."

The ten horns were ten kings or kingdoms which had not at that time received their kingdoms. These ten kingdoms subject to Rome have been a matter of some study by historians. Sir Isaac Newton thought the ten kingdoms were the following:

1. The Vandals in Spain and Africa. 2. Visigoths. 3. Suevi in Spain. 4. The Allans of France. 5. The Burgundians. 6. The French. 7. The Britains. 8. The Huns. 9. The Lombards. 10. Ravenna.

Other great names have found somewhat different results on the mistaken chase after something our Seer did not think of. The Roman empire is considered here in its symbolic definitions expressed in the dream which God gave to the first and universal head of all monarchies and all world powers, Nebuchadnezer. And the Roman which was to be the last of the four universal monarchies was located in the legs and the feet of the great image, and the ten toes of the feet govern the number of allied powers, and point to the fact that in the last the extremity of

world powers they should be democracies, all equally on the earth, and not one above the other; and should, as compared with the *one* head of gold, be as *ten* equal toes, the lowest and basest considered in point of the rule of man over man. This is the meaning of ten as used in this book. We do a gross injustice to rest the authority of the Cloth on our being able to verify mathematical quantities, which it does not have in view. We had seven trumpeters, but found nine angels taking part; so also in the seven bowls we had nine parts taken, but the seven held its own symbolic meaning all the way through.

So here, also, Rome is expressed in the number ten, whether there were just ten allied vassal powers or not, the number of toes governing its signature.

Our Seer does not make the certainty of his prophesy to depend upon the fulfillment in actual numbers. He does not in any way admit a question as to the certainty of the foreview. He does not make any pretense to understand it, but to be the clerk only and witness to write what he sees and hears. The fulfillment of his prophesy is not in any way to be used as an evidence had in view to convince us of its divine origin. That would admit the possibility of a doubt. Such an admission is far below the Cloth of Gold.

He that sitteth on the throne saith: "They are come to pass." They were not future to him. He saw them fulfilled and as passed, and only told us of them that we may know the meaning of them when they come to our view.

These allied powers receive "power with the beast for one hour," a short time, and not necessarily all at the same time. All these have one mind, and they give their power and authority to the Beast.

"These shall war against the Little Lamb, and the Lamb shall overcome them." The kingdom of the world, that is, the

world powers are to become the kingdom of God and of the Lamb. This is to be the outcome shown, first on the Cloth of Gold as the fruition, etc. This woman seen in the wilderness, and so connecting her with the disgraced woman who escaped further persecution by accepting the two wings of pagan Rome to fly away from God's favor, is now seen sitting "upon many waters" to show that she has received the authority of the Roman Cæsars, that she presides over the "waters," that is, the peoples where pagan Rome went down. Thus peoples, waters and the beast become one fact in this story.

It is explained that "the waters which thou sawest where the harlot sitteth are peoples, and multitudes, and nations, and tongues." This shows again that the woman, and the heads, and the horns, etc., were those who presided over or ruled them.

But a great and mighty change occurs. This world, left to itself, changes its fashion at its own caprice. Its loves and favors are fickle, and it changes easily, but a worldly form of religion incumbered with infallibility cannot so easily change itself. It looks back and stands a mass of salt in mid flight to the safe place and refuge. It thinks of the flesh pots behind.

So here these ten horns have turned away, and so, too, the beast, and "these shall hate the harlot and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire."

When divorced the secular powers hate her. Once loved and courted, she is now despised. When a sinner corrupts an innocent person he hates him more than others. Once clothed with power, this harlot is now naked. Once imprisoning God's witnesses, she is now herself burned with fire.

"The woman thou sawest is the woman, 'or great city,' which reigneth over the kings of the earth." The union of this false religion with the world powers, and then their separation from it, made these beastly symbols necessary to express it.

So they unite the woman to them in the symbol as riding on the beast and then show them separated, so we can see both characters separately and distinct, as well as combined. In that way we read their fates separately.

The woman riding the beast is a full view of the locust kingdom, and the separation of the beast or world powers from her is the army of horsemen let loose to make war. This largest possible view is presented us so that we can see both the powers referred to in their own traits and see the principles that underlie them, so we may know them in all lesser but similar manifestations.

CHAPTER XVI.

THE GREAT DIRGE.

Here follows a picture of the desolation of mystery, Babylon and the solemn dirge at her demise. Her pride and arrogance and fall are the theme of this chapter Another angel from heaven, having great authority and who lighted the earth with his glory, descends. He cried, with a mighty voice, saying: "Fallen, fallen, is Babylon the great, and is become the habitation of devils and of every unclean spirit, and a hold of every unclean and hateful bird." All nations "fell by her fornication, and through her wantonness the kings of the earth and the merchants grew rich." Another voice from heaven was heard saying: "Come forth, my people, out of her; that ye have no fellowship with her sins, and that ye receive not of her plagues." To remain with her is to partake of her sins and share her doom, because equally guilty. What a follower of the Lamb cannot do on his own account and responsibility, he cannot do in any combination with others and be innocent. This call to come out clearly states the reason to be that you "receive not of her sins, which cleave together even unto heaven." There is not at this time any great sins in christendom that could succeed only as their abettors are able to unite with themselves for its accomplishment the professors of the religion of Christ. In all such cases, each individual is as guilty as though he alone did it all. All the blood of all the martyrs is laid to this harlot, because she accepted the world authority, and so succeeded to and exercised the power that slew the Lord and His followers.

On this principle, he who cleaves to any institution that destroys life or degrades character is guilty, not of the single part he bears, but of all the wickedness and crime of the institution, of which he is a willing supporter. On this principle of accountability, every wicked act is laid to the charge of Babylon. It is the thought of a child that to kill many persons is more sinful in its nature than to kill one, or that a village that has many legal gambling dens, or legal saloons, or legal bawdy houses, is worse and more sinful than a village that has but one of the same kind, or that a church that permits many wicked persons in good membership, is worse than one that has but one such. The greater number does not alter the quality of the deed in the sight of God.

The command of this voice from heaven is "to come forth, my people, out of her and have no fellowship with her sins." "For in her was found the blood of prophets and saints and of all that have been slain upon the earth." The mighty angel of light proclaims Babylon fallen, fallen, and the character of the mourners who attend her funeral throws additional light upon her character and former associates. The double punishment is declared for her, "the double according to her works, torment and mourning." "For she said in her heart I sit a queen and am no widow; therefore, in one day shall her plagues come, death, mourning and famine, and fire, for strong is the Lord God which judged her." Then comes the mourners; first, the kings of the earth, partakers of her crime, shall weep and wail. Standing afar off, and looking upon the smoke of her burning and fearing for her torment, they exclaim: "Woe, woe, to the great city Babylon, the strong city, for in one hour is thy judgments come."

Then the merchants of the earth, other former adulterous suitors, stand afar off, for the fear of her torment, and weep and mourn over her, saying: "Woe, woe, the great city! For she was

arrayed in fine linen and decked with gold and precious stones and pearl. She has so much merchandise on hand, and no man buyeth her merchandise any more."

Then follows an inventory of her merchandise offered for sale, but no buyers to be found. The enumeration will remind one of beads; rosaries, charms, crosses, bones, relics, confessionals, expurgatories, holy water, holy oil, holy wood, holy gold, holy brass, holy vestments, feast days, fast days, etc., etc. Here is a perfectly orderly inventory of the merchandise for sale. The first list is of wearing apparel, gold, silver, precious stones and pearls, fine linen, etc., etc. Then of furniture; fine wood, vessels of ivory, precious wood, brass, marble and iron, etc. Then comes the list of ointments, as cinnamon, spice and incense, etc. Then comes the list of edibles, wine, oil and flour. wheat, cattle and sheep. Then merchandise of horses, chariots and slaves, etc.; and, last of all, "the souls of men and the fruits which thy soul lusted after are gone from thee."

This is a very great worldly display. A list of seven times four, world signature, twenty-eight articles, but no sale. None so poor, so mean, as to longer buy her wares, and the merchants join in a long, sad lament over her bankruptcy. Her merchandise in pretended goods of apostolic succession, indulgences and relics, all valueless now.

The "shipmasters" also join in the lament, like the others "standing afar off, and they cast dust upon their heads and cried, weeping and mourning, saying: 'Woe, woe, the great city!'" From the point of literary excellence, there is nothing can surpass this mighty dirge in sublimity.

The closing exclamation rises to the highest pitch: "Rejoice over her, thou heaven and ye saints and ye apostles and ye prophets, for God hath judged your judgment on her." Here follows a dramatic action of the greatest force: "And a strong angel took

up a stone as it were a great millstone, and cast it into the sea, saying: 'Thus, with a mighty fall, shall Babylon, the great city, be cast down and shall be found no more at all.'" To us it seems gradual, but we see by the lower lights.

Next follows the sentence of the angel against her easy-going and indulgent leisure and amusement. "The voice of harpers and minstrels and flute players and trumpeters shall be heard no more at all in thee. No craftsman, nor the voice of the millstone, shall be heard any more in thee. The light of the lamp shall not shine in thee, and the voice of the brides and the bridegrooms shall be heard no more at all in thee."

CHAPTER XVII.

MARRIAGE OF THE LAMB.

The harlot completely destroyed, we come now to the marriage of the Lamb. The marriage of the Lamb and "the great supper of God" are not separate, but united views of one great general condition. They present both the happy consummation of the long promised rest of the saints with the Bridegroom and the Father's vindication over all his foes, etc. The mind of man cannot now conceive, nor the human heart feel, the deep soundings of those triumphant hallelujahs. The unnumbered millions of our fellow-beings who have been deceived, betrayed, oppressed, persecuted and destroyed during the long reign of sin, is a spectacle of despair, serving as a background to make this festival a gloriously bright picture. It is the time to look up; the time for joy and gladness. The saints of the Most High, long in expectation, find their reward. Babylon is twice fallen.

The shipmasters have each pronounced "two woes" upon her desolation, and now the multitude shouts two great hallelujahs, and the four and twenty elders and the four living creatures shout one hallelujah, and then the full orchestra all together shout one final and triumphant hallelujah of glory and praise. The first is "Salvation and glory and power belong to our God, for true and righteous are his judgments." "And a second time they say hallelujah, and her smoke goeth up forever and ever." Then the elders and creatures fall down and worship God, saying Amen, Hallelujah! And a voice came forth from the throne, saying: "Give praise to our God all ye his servants, ye that fear Him, the

small and the great." Then follows the voice of the multitude as the voice of many waters, and as the voice of mighty thunders, saying, hallelujah for the Lord God, the Almighty reigneth.

The inspiration of all this praise is, "Let us rejoice and be exceeding glad, and let us give the glory unto Him, for the marriage of the Lamb is come and His wife hath made herself ready." The bride's glory is in her dress, for she hath arrayed herself in fine linen, bright and pure, for the fine linen is the righteousness of saints. Again the seer is commanded to "write:" "Blessed are they which are bidden to the marriage supper of the Little Lamb." Wondrous hope this, and made more sure by the added words, "These are the true words of God."

There are seven precious blessings in the Golden Cloth, just as there are seven great songs, seven churches, etc. This one is followed by the added benediction of a pledge, "These are the true words of God." Matters were growing to a deep feeling with the seer. On hearing this, he was moved to worship. The scene approached him. He found himself addressed, and was moved to a response, and so he says: "I fell down before his feet to worship him." It was not his first experience, nor was this vision his first. He had heard the sermon on the Mount of Olives about the end of the world and the downfall of kingdoms. He had been in the Holy Mount with the Little Lamb, where he saw Him in glistening raiment, and talking with Moses and Elijah concerning His death, and he had now heard and seen all these wondrous things. He had gone to the angel and had taken the little book that was open, and had eaten it and found in it bitter news, but now he hears a different note. The crash of music like thunders, and like many waters, and a voice from the throne, and the acclamations of joy and hallelujahs, and the marriage of the Lamb with the white-robed throng, everywhere stirring and happy, prepared him to bow and offer homage to the angel which

showed him these things. What must have been his feelings when the angel restrained him from following his promptings by saying, "See thou do it not. I am a fellow servant with thee and with thy brethren that hold the testimony of Jesus 'worship God.'" This is his second mistake. The first was in supposing he was done with the vision when only half way, and this time in supposing one of his own brethren, like himself, to be worthy of divine worship.

He then added these great words: "For the testimony of Jesus is the spirit of prophesy." All prophesy ends in him. "He is the first and the last, the Alpha and the Omega, the beginning of the creation of God." This speech is made at the marriage supper of the Lamb, "Blessed are they which are bidden," for his promise is now fulfilled. The exile thought he must take part in it. He had received personal attention several times, but now he fell down before one of his brethren as he had seen the elders fall before the throne, being overcome, as Peter was, at the transfiguration.

WHITE HORSE PAGEANT.

It is necessary to keep in mind that all the contents of this book were contained within the seven seals that sealed the book, and all that follows the opening of those seals is in the nature of evolution, or unfolding, and that the series of the seals, the trumpets, the evangels and the bowls or avengers, each bring us to the end of time, as viewed by the Golden Cloth, and that what follows is in the nature of supplements covering the same subject matter, giving additional facts, etc. The essential relations of the matters given are perfectly orderly. We have to accustom ourselves to the method of the dual treatment, in which it is given. We have seen it in the two sides of God's covenant, human and divine; the two tables of the law, the writing inside

and outside of the book, in the hand of Him that sat upon the throne, the double dreams of Joseph and Daniel, the double series of seals and trumpets and their two complements, the evangels and avengers, and the double groups that compose these, the personality and the impersonality, the judgments, positive and negative; the doubling of the twelve elders around the throne and the double as time and eternity, and the double view from which the same facts are seen—seen as in passing time and seen as present eternity, and declared "they *are* come to pass." Babylon's double punishment, double fall, double woes, etc., seem to bear some relation to this duality. We have had the marriage of the Lamb and the great supper of God with no lines that divide them, as though we, too, had now passed through the veil and all is now heavenly sided.

We have had our eye upon another force since the Reformation period. That is the great army of horsemen which was explained to be the world powers let loose from Euphrates, that is from allegiance to mystic Babylon and presented in military aspect to connect it with the warfare that answered to the pale horse. The nations thus let loose to go to war are connected first with the downfall of Babylon, and second with the advancement of Society, and incidentally with the bringing in of the millennium. We find that their being loosed from Babylon caused her first fall, and that later, at a time yet future, they will give her another fall and will utterly destroy her.

These world powers are called in the seventeenth chapter, where the analysis is fully presented, "an eighth" power, the completion and end of the world rule, already explained. When we first saw these protestant governments we noticed their mixed characteristics, part belonging to and connecting them with the locust kingdom, and part of a more enlightened aspect. Add to this the fact that they are to turn against the harlot and burn her

with fire, etc., implies they will make advances in civilization. But the last of the bowls of wrath shows that every mountain government, and island had fled away "and the mountains were not found, and the last of the evangels shows that the vine of the earth is trodden without the city and the blood of the vine runs till it comes to the horse's bridle bits. This mention of horses can have no other reference than to the army of horsemen symbolically so considered, that is the protestant world powers. These world powers, them that are associated with the exodus from the dark ages toward the fruition, are to be destroyed as world power with all others, and to become the kingdom of God to administer righteousness and justice in the earth.

The victory of the Little Lamb over these, and the bringing of them under his rule, is now to be celebrated appropriately as was the victory over the harlot. The white horse, whose going forth from the opening of the first seal introduced by one of the four creatures, and which never reappeared again, is now returned.

The same expression as at the first occurs: "And I saw the heaven opened; and behold a white horse, and he that sat thereon, called Faithful and True, and in righteousness he doth judge and make war." The ideal of the first seal comes back now as fulfilled. At that first entrance he wore a crown, but now many diadems. There he had many titles given to him but here he has another, "a name which no one knoweth but he himself." That one, no imitation can tarnish. He is the only potentate, "King of Kings and Lord of Lords," and this gives him a name above every name in heaven and in earth.

He had then but a single bow, but now he comes from the battle of Harmageddon and from the sea of gore where horses swim in blood to their bridle bits, and his victories are trophied by the inscription upon his thigh, by his garments dipped in blood and his wearing many crowns, etc.

The victory over the harlot was celebrated in white linen. She is a widow now, desolate, wicked and forsaken, and the beautiful bride, the Lamb's wife, is made ready and receives the bridegroom. The world powers that made war upon the Little Lamb are now prostrate, trodden in the wine press of the wrath of Almighty God, and the victor returns from the field of battle and celebrates his victory. His ensign is in his name which is called "The Word of God." In this sign he first conquered. When the tempter came to him he tempted him to so use his power as to discredit, his being both God and man. If thou be the son of God make bread to supply your human hunger." But he said: "It is written that man (as mortal, etc.) shall not live by bread alone."

The second time the tempter tried him by asking him, since he would not use his divine power to assist his human nature, that he trust himself, his body, upon the care of the angels to uphold him in casting himself from the pinnacle of the temple, quoting scripture, which the tempter has often wrongly used.

But the Faithful and True replied: "It is written thou shalt not tempt the Lord, thy God."

The third temptation was to offer him as a gift what he has been fighting for these eighteen hundred years. He showed him all the kingdoms of the world and the glory of them and said to him: "All these will I give thee if thou wilt fall down and worship me."

Then said the Faithful and True unto him: "Get thee hence, Satan, for it is written thou shalt worship the Lord, thy God, and him only shalt thou serve." "Then Satan left him and angels came and ministered unto him."

His victory over Satan is now complete. The world and its glory, which was offered to him if he would but bow down to its wicked prince, he has at last conquered. Eighteen hundred

years have now gone and other years must probably come and go, though they may be very few, but in the end he will have conquered it. What a wicked power it is that holds professing Christians in bondage to the gaining of mere temporary results. How short-sighted the sneer offered to the upright reformer. "What have you accomplished?" What a world of sinful temporizing with the great criminal powers of the day.

"Get thee hence, Satan," I will suffer and die in ignominy; I will suffer desertion of friends; I will endure all you can inflict; my cause may sleep a thousand years, but at the end of many centuries I shall reappear with an army of white horses. So here we have his reappearance, celebrating the overthrow of sinful world rule.

His name is called "The Word of God." In that word he conquered while here below. In it he will conquer at the end of the ages. His followers "overcame by the word of his testimony." He now rides a white horse and, wearing a garment washed in the blood of his foes and with many diadems on his head, and out of his mouth proceeds a sharp sword, that with it he should smite the nations.

And now, too, the armies, which are in heaven, all on white horses, follow him. Here is the wine press of the fierceness of the wrath of Almighty God. "On his garment and on his thigh are written: King of Kings and Lord of Lords."

The great pageant is followed by a great supper, and here considered as part of the marriage feast. But as the world powers and the beast and the harlot are always inseparably bound together in the contest against the Little Lamb, they are now included and are banished. The armies of heaven follow the new Lord of Lords and King of Kings, and where the great festival and supper is given, in which the flesh of kings and of captains is given to the birds.

The angel that commands the birds to come and to eat of the spoils of the battle is described as "standing in the sun."

"And I saw an angel standing in the sun and he cried with a loud voice, saying to all the birds that fly in mid heaven: come and be gathered unto the great supper of God." Standing in the sun signifies that enlightened state of the world when the vast body of intelligence of God's secrets, in nature and in revelation, have come into harmony and are co-operating as a totality of heavenly light, and the nations walking in it will see the former things passed away. And a great victory of the race, through the "Word of God" calling upon the birds to eat of flesh of kings and captains and mighty men, shows how common and low were all the former things compared with the new and glorious state. What a climax of climaxes, what an intense glory is contained in this lesson!

The highest glory of earth, the human heart wished for was to be a king, a captain, a ruler; and now in the glorious land they are but food for vultures in comparison with the feast. So great, so blessed is the Great Supper of God. What heavenly food is this by comparison with which vultures may feed on the bodies of world kings! Not a triumph by a fall of the world, but the rising into glory to be expressed in so wondrous a manner that our scavengers should eat the flesh of your kings and princes.

All that was valued as kings and captains and mighty men and horses and men, lose their distinction and are now fit only for vulture's food in common.

"And I saw the Beast and the kings of the earth and the armies gathered together to make war against him that sat upon the horse and against his army. And the Beast was taken and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the Beast and them that worshipped his image. They twain were

cast alive into the lake of fire that burneth with brimstone, and the rest were killed with the sword of him that sat upon the horse which sword came forth out of his mouth, and all the birds were filled with their flesh."

The account of the battle here given follows in the order of narration the great supper and celebration of the victory. This is the order followed in the second half of the Golden Cloth.

The heavenly side takes precedence in the order. The reversion of the order did not escape the thought of the author, for, at the close of the account, he adds: "And all the birds were filled with their flesh." This sentence clearly warns us not to think that another battle had been fought. But the double view has been observed, so it was the white horse battle in which the Beast and the False Prophet were engaged and defeated. The marriage of the Little Lamb and the Great Supper of God are thus united in one general view.

CHAPTER XVIII.

BINDING SATAN.

In the hour of his greatest humiliation, the Little Lamb informed the Dragon, the Roman power, that he could summon "twelve legions of angels" to his assistance, if he chose to do so. But he submitted to the sentence which Satan had now imposed. They violently seized him and "bound him" and took him away for trial. We are now to view a supplement to the general judgments of the world in which the Little Lamb is brought into direct conflict again with Satan under changed conditions, and therefore a subordinate part, as respects the whole plan is here dramatized, but of first importance. Why did the Little Lamb suffer himself to "be bound" and to be put to death and hidden, shut up from the world and sealed in a tomb? Is there no redress?

The days of reckoning have come and there is an answer to all such questions awaiting us. "And I saw an angel coming down out of heaven having the key of the abyss and a great chain in his hand." This is not the star that fell from heaven: that one had the key to the abyss and is called "Abaddon the destroyer," king of the locusts. His having had a key of the abyss must have been a pretense. It was on that pretense he was able to keep his oppressed victims from suiciding, and there he founded his doctrine of purgatory. Now an angel comes from heaven in a perfectly orderly way, and beside the real key that opens the abyss, he has also "a great chain in his hand." And "he laid hold on the Dragon, the old serpent which is the Devil and Satan, and bound him for a thousand years." Here the second time the

Dragon is given his full number of appropriated names, "four," as specially descriptive. He bound Satan with the great chain and cast him into the abyss and shut it and sealed it over him," not for three days as had been done to himself, but for a thousand years. This conveys no further idea of the time than the symbolic use of the number ten will bear. Ten is not altogether a world sign. The ten commandments of the law, and the mention of the angels given in the millennial glory is ten times ten thousand, etc., and their appearing in this sign at this time shows there has been a union of opposing forces, and this is exactly the explanation; "that the kingdom of the world has become the kingdom of God and of the Lamb." A thousand years is ten times ten and ten times again and again. In this multiplication it is also "three." The numberingof the sealed multitude also had this same form of expressing three in it. We know, apart from any suggestion these uniting of numbers may signify, that it does mean the end of the world rule and the beginning of the heavenly rule. This imprisonment of Satan was "that he should deceive the nations no more until the thousand years should be finished." Deceiving the nations has long been his great business. This event does not possess the universality of the evangels series nor of the bowls, nor yet of the marriage of the Lamb, nor of the great supper of God, etc. But it is of a more personal nature and relates itself closely to the judgment upon Satan, viewed with respect to the burial of the True and Faithful One three days in the earth. It also lacks the element of finality, for after his imprisonment he will be given a short millennium of his own, after this he must be loosed for a little time. With Satan entombed and sealed Christ's saints will reign with him "a thousand years." "And I saw thrones and they that sat upon them, and judgment was given unto them."

Now the heavenly ruler begins his reign over the earth and

his saints rule with him. Who are they? "And I saw the souls of them that had been beheaded for the testimony of Jesus and for the word of God and such as worshipped not the beast, etc., and they lived and reigned with Christ a thousand years." The great difficulty in considering these words arises from our bringing to them a body of imported ideas obtained elsewhere. The expression, "I saw the souls of them that had been beheaded," etc., that they "lived and reigned," at first strikes one as something new and as occurring here for the first time. This is the mistake oftenest made in trying to understand this story. It has no such diversity of matter as the early and first readings of it seem to indicate, but it is marked by a concentration and unity that continually grows upon the reading of it. We saw these same souls living in the opening of the fifth seal. They were under the altar crying for vindication of their righteousness. In the supplement to the sixth seal we saw them and the company of the saved standing before the throne in white. This company includes the sealed multitude who start an exodus from the dark ages. Here is the strange fact already noticed that the seer both in his gospel and in his Golden Cloth effaces the distinction between the saved here and the saved over there.

"He that believeth hath eternal life." That is a deliberately spoken sentence and his treatment of the present matter as everywhere refuses to answer to the questions our analysis asks of him. Not only under the altar do these souls live and cry, but they stand before the throne and they journey with a tabernacle here on earth. Those who serve him here on earth are spoken of as "them that dwell in heaven." We next see them standing with him upon "Mount Zion," and then upon the sea of glass, and then at the marriage supper of the Little Lamb, and at the great supper of God, and to say here that "they lived" adds nothing, but that living they now reign with him.

They have suffered with him, they are now reigning with him, and this includes all his saints living and dead. But the words, "This is the first resurrection," have been relied upon to show that a general resurrection of the righteous dead, including new bodies, is meant. That there will be such a general resurrection and re-embodiment is not in any respect questioned, but only that it is not taught in this place. The reign of the True and Faithful One is here represented as beginning with his binding and imprisoning of Satan, and the thrones set are those who reign with him, for they have been with him in the great tribulations and patience, and like him, accounted as dead; that is, dead to the world rule, which is the subject about which every part of this book gathers. It is out of this great tribulation the resurrection comes. The two witnesses were dead, and they came to life, and had a resurrection, and an ascension in this same sense, and the temple was raised up from being trodden down. The mere fact of this resurrection coming near the close of the book has also led many to mistake its true meaning. But the pattern on which this Cloth of Gold is woven will not admit of a patch from any other piece. It is altogether unique. It is not a part of any other writing, and leaves a curse upon him who adds to or takes from it.

We are still dealing with problems in this world and connected with the Lamb, and the first resurrection here spoken of represents our rising out of a dead and subordinate place into one of victory, and to reign with Him on earth. But it is added, "Blessed and holy is he that hath part in the first resurrection."

So we had also "Blessed are they that are bidden to the marriage supper of the Lamb," and "Blessed are the dead that die in the Lord from henceforth. Yea, saith the spirit, that they may rest from their labors, for their works follow with them." In this sense of the first resurrection all the followers of the Lamb,

living and dead, are included, and the idea of the dead coming to life to put on new bodies is imported from some other source. This one has strict reference to a resurrection that means the subjection of and rule over the world by the Little Lamb and his followers.

The fact stated might include a resurrection of the body, but the words do not express it, and the great judgment to follow refutes it.

"The rest of the dead lived not until the thousand years should be finished."

The Lamb was himself dead to the world for twelve hundred and sixty years. His church, his beautiful bride was for that time "trodden under foot." His two witnesses lay "dead in the street of the great city Babylon, and they from all nations looked upon their dead bodies." But now they rise to life. The trodden down temple rises, the saints possess the kingdom, and this is of a piece and part of the first resurrection. Babylon falls, and falls again. The merchants and kings and shipmasters groan two woes each for her, then the world powers also are brought into subjection, and the other side goes into prison and to bondage, and shall stay there a thousand years as against forty-two months of the beast's reign, when they shall have a resurrection to temporary power, then to be forever defeated, and the reign of Messiah is merged into the Great White Throne that will reign forever and evermore. "And when the thousand years are finished Satan shall be loosed out of his prison and shall come forth to deceive the nations which are in the four corners of the earth. Gog and Magog to gather them together to the war, the number of whom is as the sand of the sea; and they went up over the breadth of the earth and compassed the camp of the saints about and the beloved city; and fire came down out of heaven and devoured them, and the devil that deceived them was cast into the

lake of fire and brimstone, where are also the beast and false prophet, and they shall be tormented day and night forever and ever."

This is the last of the destroyer. He is destroyed. The beast and his false prophet, his agents, had gone before him. The Little Lamb had imprisoned him, but his overthrow now is complete, for God hath judged him and consigned him beyond the power of ever again troubling the saints. The sources of sin and of sorrow are ended and the acclaims of hallelujah are doubled and doubled again.

CHAPTER XIX.

THE GREAT WHITE THRONE.

THE GENERAL JUDGMENT.

"And I saw a great white throne and Him that sat upon it, from whose face the heaven and the earth fled away, and there was found no place for them; and I saw the dead, the great, and the small standing before the throne." Here are both the marks of universality and of finality.

The great White Throne, and not the mountains and islands this time, but "the heaven and the earth fled away" before the face of him who sat thereon. The dead, great and small, are there. "The books were opened, and another book was opened which is the book of life."

Here are two classes of people and two kinds of books. The books first mentioned are plural and the book of life is a single book. And the dead were judged out of the things written in the books according to their works.

"And the sea gave up the dead which were in it, and death and hades gave up the dead which were in them, and they were judged every man according to their works." Again the acts of God are put first by the transposition already noted, and the resurrection from land and sea seems to come later, but precedes in conception the judgment which succeeds by the order on the Cloth.

"And death and hades were cast into the lake of fire." At last all the wicked are consigned to the same fate. The beast

and false prophet and all who followed their pernicious ways are cast into the lake of fire.

"And if any man was not found written in the book of life, he was cast into the lake of fire." Here is the general judgment. It comprehends heaven and earth, land and sea, and hades. And all classes of people stand before the Great White Throne to receive sentence according to their deeds. No one is heard of to return. This is the final separation. Those who were represented as being killed with fire and with the sword that came out of his mouth, and, being trodden in the winepress of God's wrath, are again summoned and now sentenced finally and forever. This is the exact counterpart to those who are blessed with having a place at the marriage feast of the Lamb, who are at the Great Supper of God, etc., but are now here also to have their name read in the Lamb's book of life and to receive their eternal reward.

The earth and heaven and sea are now passed away, and we shall have a picture of the new state of affairs. We had a long general account of the rival city, mystery Babylon; we shall have a more detailed account of the city of the Little Lamb, the city of God, the new Jerusalem. Babylon's merchandise found no buyers. She perished this side the further borders of world time, and just over the line begins the new, the heavenly Jerusalem. What emotions filled his heart when the old seer of the Agean beheld what he is about to describe must be imagined, for it can not be told. With the Jerusalem he once loved and in whose streets the Little Lamb had walked sorrowfully and over whose sins he had wept, now perished, he sees another, vaster, grander.

"And I saw a new heaven and a new earth, for the first heaven and the first earth are passed away, and the sea is no more. And I saw the holy city, New Jerusalem, coming down out of heaven, from God made ready, as a bride adorned for her husband." And

I heard a great voice out of the throne saying: "Behold the tabernacle of God is with men, and he shall dwell with them and they shall be his people, and God himself shall be with them and be their God. And he shall wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying, nor pain any more. The first things are passed away. And he that sitteth on the throne said: Behold I make all things new."

"And he said: Write for these things, are faithful and true. And he said unto me: they are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things, and I will be his God and he shall be my son. But for the fearful and unbelieving and abominable and murderers and fornicators and sorcerers and idolaters and all liars, their part shall be in the lake that burneth with fire and brimstone, which is the second death."

Here once more the first in order comes last in place on the Cloth. But as the line between life and death is by the Seer entirely obliterated, so is the line between time and eternity; so that the line we bring with us here can only be proximately drawn from the character of the matter treated.

We have had the heavenly view of the new Jerusalem as it came down from heaven and dwelt as the tabernacle of God among men. And this is followed by the militant or world-viewed city in which it is measured, etc.

"And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues, and he spake with me, saying: Come hither, I will show thee the bride, the wife of the Lamb. And he carried me away in the spirit to a mountain, great and high, and showed me the holy city Jerusalem, coming down out of heaven, from God, having the glory of God.

Her light was like unto a stone, most precious, as it were a jasper stone, clear as crystal, having a wall great and high, having twelve gates and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east were three gates, and on the north three gates, and on the south three gates, and on the west three gates. And the wall of the city had twelve foundations and on them twelve names of the twelve apostles of the Little Lamb. And he that spake with me had, for a measure, a golden reed to measure the city and the gates thereof. And the city layeth four square, and the length of it is as great as the breadth. And he measured the city with the reed twelve thousand furlongs. The length and breadth and height of it are equal. And he measured the wall thereof a hundred and forty and four cubits, according to the measure of a man that is of an angel. And the building of the wall thereof was jasper, and the city was pure gold like unto pure glass. The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper, the second sapphire, the third chalcydony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst. And the twelve gates were twelve pearls; each one of the several gates was one pearl. And the street of the city was pure gold, as it were transparent glass; and I saw no temple therein, for the Lord, God the Almighty, and the Little Lamb are the temple thereof; and the city hath no need of the sun, neither of the moon, to shine upon it, for the glory of God did lighten it and the lamp thereof is the Little Lamb.

"And the nations shall walk amidst the light thereof, and the kings of the earth do bring their glory into it, and the gates thereof shall in no way be shut by day, for there shall be no

night there, and they shall bring the glory and honor of the nations into it, and there shall in nowise enter into it anything unclean, or he that maketh an abomination and a lie, but only they which are written in the Lamb's book of life." The church is temporary. There will be no more use for it. It was represented by the tabernacle while we were journeying toward Canaan. When we arrived, we folded our tent and merged the ark of the covenant and its belongings into the temple, and now the temple is real. It is the pattern on which all these shadows were made from Sinai to Patmos, and God and the Lamb are now the temple of it and the light of it, and the shadows all have fled away and there is no longer night, and the reality has come, and all sorrow has ceased to be; and all tears are wiped away.

"And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the midst of the street thereof, and on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month, and the leaves of the tree were for the healing of the nations. And there shall be no curse any more, and the throne of God and of the Lamb shall be therein, and His servants shall do him service, and they shall see His face, and and His name shall be on their foreheads. And there shall be night no more and they need no light of lamp, neither light of sun, for the Lord God shall give them light, and they shall reign forever and ever. And He said unto me 'These words are faithful and true; and the Lord, the God of the spirits of the prophets, sent His angel to show unto His servants the things which must shortly come to pass, and behold I come quickly. Blessed is he that keepeth the words of the prophecy of this book." Our early impressions led us to look for something abrupt, like what we witness in the death of a friend who to-day is and to-morrow is not. But, though we have come to the ultimate several times,

our story has each time turned back to supplement and enlarge what had been said, and we found nothing abrupt, such as we expected would occur. The seer does not see a judgment as an abrupt finality, but progressive. He does not see the Master coming at the end, merely, but in many visitations and impersonations. He does not see the end of this world, as we do, nor the beginning of eternity. Time and eternity are not set against each other, one ending before the other begins, as we see them, for we are now in heaven and have eternal life.

COME QUICKLY.

From the opening to the close, we have read in all seven times, "Behold, I come quickly;" or equivalent words, and have wondered how we could make these promises seem real and true, given, as they seem to be, at different stages of the time covered. First, their very recurrence at different points in this progressive story, should raise the question in our minds whether there is not a mystic or symbolic element here also, as elsewhere.

Second, their being found so manifestly framed into the septenary principle of the Cloth, like the seven blessings, the seven oratorios, seven churches, etc., at once raises them out of their lower or ordinary use.

Third, the very facts of the seer's mode of conception of things already reiterated, amounts to a clear proof that these promises are subject to the law, the unvarying, universal law that governs this book. The imminence of his coming is his continual coming, as seen and understood by the seer.

Once fix it in the thought that according to the Golden Cloth, the Little Lamb, seen by the exile of Patmos, is the hero of these past and present ages, and that He is to be seen in all its really great changes, and all becomes clear. This fact was clearly

placed before our eyes at the beginning. "I am He which was, and which is, and which is to come. Write the things which thou sawest, and the things which are, and the things which shall come to pass hereafter." "Thou must prophesy again before many people." These and other plain warnings tell us all the way through that these facts are serial, that in their very nature they are continuous; that they are a part of the creation called the "new creation," and the outcome and end and purpose of all creation, that they deal with human society in its ongoings, etc.

It requires no reasoning to show that these promises are dominated by the prevailing genius that has subordinated everything else to its own single purpose in this work. That view of things which represents eternal life in Christ, as being now in possession of the believer, and that sees judgments going on all the time in this world, also sees him coming in all the great changes in human society, looking to the consummation and outcome, which, at the opening of the story is presented as the mark toward which all is to move. The limitation upon the world powers, the resurrection of the temple from the dust of ages and of the witnesses from the streets, etc., are great and notable instances of his coming and the assertions of his power, and the great choruses have sung these triumphs and comings in our very ears as we have come along the way, and we heard them not. They are dramatized before our eyes and we saw them not. A minister asked at one of our lectures: "How did the two-horned beast bring fire down from heaven?" "Read the title page of that book you have in your hand," was the reply. It was King James' translation, and he an English evangelist.

It would be dull to ask what have we to do with these comings. His most telling parables and sayings were turned to this very point, that we should watch and pray and look for his coming. Many supposing that he meant his final and personal coming

have missed an essential part. First, it is our relation to passing events, that is of first and highest importance to the disciple of the True and Faithful. Those who fell to beating their servants and abandoned the coming of their Lord, were those who could not see his constant manifestations in the events going on about them. This is not saying we should look less for his final glorious presence; but that is not the coming we are so often warned of in the Golden Cloth. Here we are warned of the imminence of his constant comings, and the warning has reference to our acting with a view to these, for in these he is.

He is in these ages and their affairs, and he makes us his angels or servants to carry out his purposes in them by the light of his truth. He means, we shall be always ready, that we shall have no bondage that would prevent us from choosing at once the right side of every question that involves in any way the fundamental principles on which his government among men must rest. It is, by looking afar off for a distant coming, that the evil one deceives us. He hands us a costly telescope to keep us looking off toward the stars, while he is stealing the world from under our feet. But the Lamb asks us to watch and to see the signs of his presence in all these conflicts. When his disciples pressed him to tell them the time of his coming, he gave them nothing more definite than that they could know by the fig tree's putting forth her tender branches that summer is nigh; and this very method of replying shows us the meaning of these warnings, that we should watch, that he is coming continually. Show me any question that rises in society and then let me see where worldliness, selfishness and time serving stand; and I am sure that side is wrong and can not have my sanction. I can as clearly see the Little Lamb on the other side as our learned revisers thought they saw a Roman eagle crying woes against the world powers. It is the lack of heeding these warnings of his constant comings

that so many, alas! of his would-be followers can be found in the enemy's camp.

The true follower is an heir of heaven. He can not and must not be found training on the wrong side of any question that has in it the principles of his coming kingdom. This is the plain, obvious sense of this book. It is not a dream, not a puzzle nor a conundrum, but the most real and most practical of all books. This Golden Cloth has nowhere the hint that death ushers one into the kingdom. Its substance, its elements are here, and we are warned that he is here; and he is involved in all these questions, private and public, and that those who have understanding and wisdom, who are sealed of God in the forehead, will see their Hero's white plume leading, and will follow him whithersoever he goeth, and not be led out of the way by any satanic devices. No previous age was so full of opportunities as the present, for upholding the principles on which the kingdom of heaven is founded. The seer now tells his name in the last chapter as he did in the first, and says: "I am he that heard and saw these things, and when I heard and saw I fell down to worship before the feet of the angel, which showed me these things. And he said unto me: see thou do it not. I am a fellow servant with thee and with thy brethren, the prophets, and with them that keep the words of this book. Worship God."

This is the second time the Seer has offered to do homage to the angel which showed him these things, and the second time the proffer was refused. During the progress of the story we had but little account of the presence of any one with the seer. In the first verse it is said that God sent and signified it by his angel, and now he reappears. The beginning and the close of the book have such close resemblance as to suggest a completed circle. There is a lowering of the highly figurative character and an approach to our common style. The angel guide is mentioned in:

Rev. 1:1, and again in 22:6-16.
The greeting, 1:4, and again in 22:21.
The blessing on him that reads, etc., 1:3 and again in 22:7
The time is at hand, etc., 1:3, and again in 22:10.
Churches addressed, 1:4, and again in 22:16.
Fell at his feet, 1:17, and again in 22:8.
Alpha and Omega, 1:8; and again in 22:13.
Come quickly, etc., 1:7, and again in 22:20.

The tree of life, the hidden manna, the second death, etc., that have mention in the second and third chapters, come back in the last chapters. So, also, the white horse, etc., giving to the book very much the appearance of being a circle or being folded together so the ends meet. The angel saying, "I am a fellow-servant with thee," etc., "and with them that keep the words of this book," would seem to indicate he belonged here in the flesh, also, and we again inquire whether this was not the truth, and again the oracle is dumb. The line is never seen in the vision of this book.

Another apostle tells of a man who was caught up to the third heaven, but did not know whether he was in the body or out of the body. The Seer tells us these were not his own thoughts, that they were shown to him, that he did not know the person who showed them, that he mistook him, and that the angel said to him, "Seal not up the words of the prophecy of this book, for the time is at hand."

Daniel was commanded to seal up the things shown to him, for the time was not yet. "The time is at hand" means that it is begun now, and is the current passing time till all be fulfilled. The seer disclaims authorship of his work in the most positive manner, but claims he wrote what he was told to write, what he saw and heard, except the seven thunders, which he was commanded to "seal up." Twice he is told to command a blessing

on those who should read the things written herein. The Seer represents himself as entirely passive. He was asked if he knew who those were arrayed in white, and he did not, but said, "Thou knowest, my Lord." He was told to take the little book from the angel's hand and to eat it, and he obeyed. He thought when he had eaten it that his story was at an end, and was told he must prophesy again, etc. His guide, after showing him all these mighty things which were to be fulfilled, then told him: "These words are faithful and true, and the Lord God of the spirits of the prophets sent His angel to show unto His servants the things which must shortly come to pass."

"And He said unto me these are the true words of God."

Completely absorbed and borne away in vision, the exile found food for his thought, but shows no sign that he understood the meaning, but rather that he did not, as he did not know where the close came, nor the order in which his guide stood, etc. He was warned against regarding his transport and vision as a mere dream by the angel's assurance that these things are the true word of God, and now we have only to look at their fulfillment as seen in these past ages, to assure our hearts beyond every doubt of the glorious truth contained in the first sentence of the Golden Cloth, "The Revelation of Jesus Christ which God gave to Him to show unto His servants."

The mind that framed this book is not of mortal mold. Its range of thought is far above the genius of mortals. We have looked upon the clear, all-reflecting soul of Shakespeare, and into the splendid genius of Bacon, but nowhere, as yet has the human mind ever produced anything like this Golden Cloth—the mighty forecast of coming centuries placed in a construction so wonderful, expressed in language far above the capacity of man to conceive or set forth. The gems of sacred history, with its symbols, etc., are made to reflect light into new conditions of a

thousandfold import. The richest endowed mind may find food for a life time between the thread crossings, where great lessons are hidden. Not only in the lines and between the lines, and most at the crossing of the lines, are the rich treasures of divine truth stored. The veil of the temple, which was rent from top to bottom when He left the flesh and ascended to the spirit world, is the Cloth on the two sides of which are embroidered, as Moses engraved on stone, the will of God and the presence of Christ in these centuries. How perfectly are they imaged there! That rend in the veil has never been closed. Between the groups of three and four which spiritually separate heaven and earth in all the five serials, we can see through it, and at death we pass through, as did our Leader. It is this perfect construction of the Cloth that signifies and assures us of the great truths here conveyed. The common version, which makes the seer of Patmos say: "and I stood upon the sand of the sea," and the new revision, which says, "an eagle was seen flying through heaven and proclaiming woes upon them that dwell on the earth," are enough, either of them alone, to make the understanding of the book almost if not entirely impossible, so perfect is its construction. It was on the ground of this perfect structure, as essential to its interpretion, that it closes with a curse upon him who should add to, or take from, this book: "I testify to every man who heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life and out of the holy city, which are written in this book. He that testifieth these things saith: Yea, I come quickly: Amen. Come, Lord Jesus!"

THE ENEMY.

On the side of the enemy, as shown in this story of the contest of ages, there is not one redeeming feature, such as our great writers have allowed him. There is not in the human heart one vestige of respect for the utterly base character of the enemy of the Little Lamb. He is the deceiver, the old serpent called Satan and the Devil, the accuser of the brethren. He is fallen, he is the angel of the pit of the abyss; his kingdom is opened with the smoke as from a great furnace; his apostles devouring locusts. His name is Apollyon, the destroyer. He lurks to devour the infant church as soon as it is born, and with his tail he draws to his greedy mouth the stars or leaders of the Christian cause. He issues a flood of water from his mouth to carry away the holy woman. He is a coarse, monstrous being with seven heads and ten horns, with mock crowns, and his successor has feet like a bear and is spotted like a leopard, and has a powerful, blasphemous mouth, out of which also there issues unclean spirits, like frogs. His followers are without discernment. They are over-religious in their way. They worship the Dragon for bestowing his power on the beast, and worship the beast for receiving it. They are foolish to take the Dragon at his own estimate. They worship him for qualities exactly opposite. His virtues are sham. They have no wisdom. They receive his trademark in their hand or forehead, no matter which, for the head and hand are of the same unthinking stuff. They are Balaamites and Jezebelites, and their church the synagogue of Satan. They are the victims of his coarse cunning and greed and food for his locusts. They are festive and glad when they think God's witnesses are dead, and are frightened when they come to life. They do not know that God's witnesses cannot be killed, but live on. They persecute the innocent and pure of heart. They are astonished and

wonder when the beast they worship is no more. They are not measured or numbered or recorded or sealed or permitted to enter the holy city, but are without and are trodden down in the wine-press of God's wrath, as they trod down the holy city under their feet till their blood, in the figure of an earth vine, runs a sea sixteen hundred furlongs in extent, where horses swim to their bridle bits. Their sins cleave together unto heaven, and they are estimated by bulk or by acres, etc. They have not understanding, are not wise claiming liberty, they are owned and marked and driven as cattle—are deceived by appearances. They dread the face of the Little Lamb and seek to flee from him and to hide in dens and caves of the mountain, only to find that the mountains themselves have fled away and hiding-places all gone. They are fickle and changeable, giving power to the harlot, and then withdrawing it and turning against her. All they ever prized becomes valueless and their merchandise worthless. Through all the great changes in the world where the Little Lamb manifests himself they remain proud, self-willed and impenitent. They repent not, they remain filthy still; they persist against increasing light and love; they serve the Dragon and are overthrown. Their dead bodies mingle with the flesh of horses, and the vultures of the air eat them alike. Short-sighted, stubborn, ungrateful, pretending wisdom, pretending even religion, they hate the Little Lamb and are cast into the lake of fire where are the Dragon, the beast, and the false prophet, to be destroyed forever from the presence of the Lord and the glory of his power. "He that is unrighteous let him do unrighteousness still, and he that is filthy let him be made filthy still, and he that is righteous let him be made righteous still, and he that is holy let him be made holy still." "Behold, I come quickly, and my reward is with me to give to every man according as his work is." "I am the Alpha and the Omega, the first and the last, the beginning

and the end. Blessed are they that wash their robes, that they may have right to the tree of life, and may enter in by the gates into the city. Without are the dogs, and the sorcerers, and the fornicators and murderers and idolators, and whosoever loveth and maketh a lie."

THE PROMISES.

The promises are to the righteous, "to him that overcometh" —the blessed that wash their robes and make them white in the blood of the Little Lamb. These have understanding and are wise. They are sealed in the forehead and are presented with a new name engraved in a white gem which no one knows or ever can know but he that receives it. He expects a great treasure and is watchful and vigilant. He notes all the questions that rise in society and looks to see which side the Little Lamb is on, and does not follow the coarse worldling, the self-seeker, the satanic politician. The true image of Christ's love and wisdom is always before his eyes for an ensign, and he can not be drawn by the serpent's tail, nor charmed by his spots, nor frightened by his horns.

All the tender promises of the Little Lamb are to him precious, and by them he "overcometh." Overcoming clearly shows we are in the patience and tribulation and kingdom with him. The holy dreams of the young convert, so soon and so often plunged into the cold realities of this lower, selfish world; the wing of hope, so often cut by the darts of the wicked; his pure love, as from a fountain so soon resisted; his heavenly fire, so often quenched by the coarse and thoughtless—all this and more Christ remembers and knows, and bids us watch and pray, and calls us blessed and promises all his treasures.

Through all repulses the ideal, the heavenly vision of faith leads on its quenchless, its boundless life as from a fountain from

the inner self, and receives back no poison from the darts of the wicked—no taint, no coldness from the ten thousand rebuffs—but rises again to heights where malice cannot reach, and so triumphs, so overcomes, to sit with him upon his throne.

The wealth of promises he makes to him that overcometh exceeds all fable, transcends imagination itself. Not the dream of childhood's flowing fancy on its outward wing can touch the upward limit of its glory. The bright and morning star, that draws our attention from all the constellations by its singular beauty, he promises to give to him that overcometh, a place on his own throne far above the glory of sun and sky, to be presented in person to his Father "to him that overcometh." Clothed with a priceless garment, the gift of heaven, as white as snow and as white as wool; woven of the threads of sacrifice, in love's service untarnishable; a crown of gold for his head which declares to all that over this cold, selfish world, over it all, as though no one else had shared in it, he is victor crowned with honor. In never-ending joy his harp and new song are heard in all the happy fields and gardens of the Lord, amid everlasting balm and beauty.

That song he will sing no one else among the millions of redeemed can ever learn, because it is his own sweet experience, and is unlike every other. It will be his joyous possession and passport to all the worlds where one star differeth from another.

He wears the glory of God and walks now, an immortal being, above the hilltops, but still sees and knows that it is himself indeed, with nothing lost but that which he desired to have taken away.

Upon his passport is written the name of his Father and of the Little Lamb; unchallenged amid all the outlying posts of heavenly space where he goes, unhindered.

The new Jerusalem, that came down out of heaven as a beautiful bride, is his city. The seal of God is in his forehead and

he can not go astray nor be lost from the presence and the love of God in all his dominions. He shall be trusted as faithful, shall be "a pillar in the temple of my God," and shall sit on the throne and shall rule the nations; shall eat of the tree of life in the paradise of God and of the hidden manna.

"He shall not hunger nor thirst, nor grope in darkness, but shall dwell in his tent, so no heat of the sun can strike him, no night ever overtake him. The shepherd shall lead him to the fountains of water of life. He has eternal life now begun and is already saved, and God is so near to him he can wipe away the very tears from his eyes. The Seer says: "I am your brother and the angel guide says, I am your brother, and the Spirit and the bride say, Come, and he that heareth let him say come, and he that is athirst let him come; he that will let him take of the water of life freely." He is to be a guest at the great supper of God, where the delights surpass all power of language to express—where love and joy are so excellent as to throw an eternal contempt on all the wretched glory of earth. The kings of the earth and the mighty men are but food for vultures by comparison with this great supper and marriage of the Lamb. Who promises all these fabulous gifts? He who himself overcame. He whom this world crucified and killed, and which he, in dying, conquered. He who has never left us, but has walked down these centuries, wrapped in the mantle of a seamless cloth, and who comes again, and a last time, by his own mighty presence. "Behold, I come quickly. My reward is with me." Blessed overcomer, contented in sorrow, at home in exile, happy in misery rich when poor. Above the reach of envy, of scorn, of folly, of malice, there steadily hold on thy faithful, loving way, for he is faithful who said: "I will never leave thee nor forsake thee." "Amen. Even so, come, Lord Jesus." "The grace of the Lord Jesus be with the saints, Amen."

THE TIME ELEMENT.

All words of time and duration in the Apocalypse are assigned to the same subordination, to symbolic usage, as other words. If we find that numerals are united to words of time, we have a double caution against their common use. Till we reach the eleventh chapter we have but two occurrences. "Ye shall have tribulation ten days;" and "their power, the locusts, was to torment five months." "Ten days" must not be taken either as literal, nor as what is known as prophetic time—a day for a year—but the number ten has a meaning of its own. It is subordinate to the governing genius of this book, just as is seven, and four, and two, and twelve, etc. "Five months of locust life," also, is subject to the view within which the time of this book is viewed.

It is at first difficult to conceive how words we are so accustomed to use with exactness, in this scientific age, could be used otherwise, though we do know both are used as algebraic symbols and as alphabetic and commercial signatures. Ten literal days' suffering is entirely out of the question. In the locust group of ymbols, the locust, with his medley of attributes, dominates in all changes and situations, so that five months must be taken in reference to the whole period of the dark reign, or forty-two months. The life of the locust, being five months, is the basis for the symbol and the time signified to be taken for its relations to the period alloted to the evil one, etc. That period or time is expressed as one thousand two hundred and three-score days, and as forty-two months, and as "three days and a half," and as "time, times and a half time."

The first fact is that the "holy city," the Christian church, is "trodden under foot forty-two months;" 11:2.

But the woman that fled to the wilderness, which is the same fact exactly, was to be "nourished there 1,260 days;" 12:6. That

brings these two periods to an equivalence. In the lower view of the woman's absence it is said "she is nourished for a time, times and a half time;" 12:14. That is the same time, because it is measured by the same fact. It was given to the beast to continue forty-two months; 13:5. That is the same length of time the church was absent, trodden down, etc. Thus are these dates woven together and are inseparable. The simple story is that, while the beast reigned, the church of Christ was trodden under foot and the two witnesses were dead, clothed in sackcloth, etc., and with their resurrection came the end of the beast power. It is not probable that we can fix upon any year in which, according to the view of this prophecy, the reign of the beast began. It must have been gradual, as was the apostasy. Again, it is not within either our knowledge, or a probability, that the church could be viewed as having expired in one year, and that the witnesses were in that same year killed, and the beast in that same year assuming his place as successor to the Dragon. As the seer views all matters from their essential relations, we, who look upon things outwardly, are liable to miss the point of departure and so run on a false survey. It is also to be remembered that the end of the world, in the view of this book, is not what our accustomed thoughts lead us to suppose.

The end in the view of the story of Revelation is the victory over the world powers by the Little Lamb, our own personal eternal salvation being everywhere assumed, but not analyzed nor treated of as an end, or, better say, as the end of this book. We conclude that there were 1,260 days, taken at what is known as prophetic time, embracing the early middle and later dark ages, and that they were marked by the absence of the Church of Christ from the world and the imprisonment of his two witnesses, and that we do now know, proximately at least, the time it occupied.

But this 1,260 days is more than what is called "prophetic time"—that is, a day for a year. Notice that it is expressed in four forms—as 1,260 days, as 42 months, as 3½ days, and as time times and a half time. Notice, again, that at the time when the beast's power is broken by the army of horsemen, or the loosing of the world powers from his power, it is said, "and the four angels were loosed which had been prepared for the hour and day and month and year," four words of time.

With the downfall of the beast it is chanted, 11:17: "We give thee thanks, O Lord God, the Almighty, which art and which wast because thou hast taken thy great power and didst reign." These signatures of four indicate that a definite world period was known, and that its limits were fixed.

The restraining of the world powers for sealing in the Reformation, and their being loosed from the beast and to destroy him, confirm these signals and show that the overruling power of God had set limits to the reign of Beast power. This is the only point where the time element has any recognition of value in the book, except the thousand years. In this case the mention of years as against the days and months of Beast time conveys an idea of great time. If we should reduce the thousand years to prophetic measure, it would give us three hundred and sixty-five thousand years as the time of Christ's reign upon the earth.

We rather take it as symbolic value, and connect with the import of ten as a common or mutual representative number. The numbers three and seven and twelve are sacred numbers, and four and ten are world numbers. Four is a strictly world sign, and twelve is a strictly sacred sign. But seven and ten are meeting grounds. When three conquers four it will be the whole and complete seven, and so seven is prophetic of that time, and is expressed in all the series, the letters, seals, trumpets, etc., etc. Ten is both the number of the commandments of the law and the

number of the toes of the great world image, and the seven heads of the Dragon have the like coincidence with the sacred seven, and, as applied to the thousand years' reign, signifies that divine rule is now become earth rule—that the kingdom of men is become the kingdom of God and of his Christ for a great period. It is another dim prophecy of the glorious outcome to all this that the 1,260 days is the common multiple of all these signal numbers:

3) 1,260=420
4) 1,260=315
7) 1,260=108
10) 1,260=126
12) 1,260=105

Thus are united in a common bond the signals which play adverse parts in the world's drama. These facts incline us to regard the 1,260 days of the beast's reign as we do the ten horns of the Beast, that is, as based upon and symbolizing a vital fact which is not materially affected by exact mathematical measurement, just as we saw nine angels introduced in the seven parts of the trumpets and in the seven bowls, thus sacrificing the numeral value to the higher office of the symbolic.

The number two, as already shown, plays the important function of signifying the two worlds or two powers, the heavenly and earthly, united, and in contest, etc. In the thousand years period we seem to lack the double view so helpful hitherto. There is now but one force in the field, and we have no other view to assist our understanding. The three has conquered the four and the seven; sacred peace and rest, which creation prophesied, are here.

Also the ten commands now govern the ten kingdoms; all kingdoms. A world number and a sacred number become one. God is over all, and Christ has conquered his enemy and reigns with his saints.

THE STORY.

The theme of this most wondrous story is "I am the First and the Last, the Alpha and the Omega, the ruler of the Kings of the earth."

This is what the contention is all about. Satan, who beguiled into sin our first parents, is the disputer.

Having first tempted the Christ, seeking his overthrow, and failed, he afterward slew him, and destroyed and corrupted his followers, the Church, and then held almost undisputed sway over the world for more than a thousand years, and assumed to represent and so mocked the Lord, whom he hates. These are the two forces that appear first upon the field of contest, and after the extinguishment of the heavenly side by the earthly, the long night of apostasy and sin reigns. But an order suspending or restraining the world power till the servants of God are sealed in the forehead brings a change by the Reformation. This is the reappearance of the heavenly power asserted under changed aspects. The Church and the Bible are born anew, as from the dead like their Lord, and a second Pentecost in substance follows. Later, we see the world powers in form as an exodus from the dark ages, disengaged, loosed from their bondage to a mixed or locust kingdom, and are free to make war, etc.

They came out of the period of utter darkness where the sun and moon had gone out, and the stars had fallen. Here we find the presence of three powers appearing on the field of vision, sustaining very interesting relations, and which include the present hour. The world powers that gave all their power to the harlot now turn against her and utterly destroy her.

This leaves us for a time the presence again of but two forces in the field—the white pilgrims' army, the sealed and saved; and

the world powers, now called an eighth, or the fullness and last of world powers, now weak like the toes of the great image composed of clay and iron, and divided into independent republics, and to be broken to pieces by the stone cut out of the mountain without hands. Then follows another change. The world powers that destroy the harlot are in their turn conquered and brought under the will of God and of the Little Lamb by the kings from the sunrising, the fully enlightened Christians. The wine-press of the wrath of God outside the city (which is His Church) is trodden down, and the horsemen swim in the blood to their bridle-bits, and the conqueror, the Little Lamb, comes from the place of slaughter with his garments washed in blood, and rides a white horse at the head of his army of one hundred and forty-four thousand that follow on white horses; that is, we learned, a multitude that no man can number, and they celebrate the marriage of the Little Lamb, and eat at the Great Supper of God, and rejoice in a four-fold hallelujah of praise.

From this point forward there is but one force in the field. The great white field is now full of white horses, and all enemies subdued, and the plan of man's creation vindicated. In this last work the world powers are converted, and they assist the Church of God. They hand the bowls of God's wrath to the seven glistening angels that come out of the church (the temple) to pour upon the very sources of sin and rebellion the judgments of God, and so bring about the third evangelization.

This is the end the story has in view, and there we find the great White Throne, and the final judgment upon every soul according to the works done in the body.

There are many questions that rise to the mind, while reading the Revelation of John, which this wondrous work does not answer.

These are questions imported from other teachers, or other

scriptures, and which are so rooted in the mind as to cause a disappointment not to find them recognized here.

The educated mind of the western nations seeks in vain to separate its parts, to analyze it.

The purpose of the author lay in the opposite direction. His purpose was to unite all he touched into one central thought, and he uses no fact or reference that does not bear upon that one point. All roads lead to this, and he never loses sight of it for a moment. He denies us the right to separate them, as our oft repeated efforts have shown us our inability to do. He refuses to let us see them except at the single point where they attach to the story of his hero and illustrate it.

He has woven together his facts in a most wonderful way; he has subordinated all to illustrate and illuminate his central theme. What he has joined together no one may sever and ever read his story. Our desire thwarts his purpose, and we must know him only through this chosen way. How unlike all our historical writing, where we narrate the disconnected reports that have survived, and which have no visible connection, or, at least, no common centre in this on-drifting world.

The loved disciple has given us the true philosophy of history. The first chapter of Genesis has its last word here. It compasses the duration of time. The woman's seed here bruises the serpent's head. What was lost to us in the disobedience of the first man is restored in the Christ.

The unity of God and of the plan of salvation are wonderfully expressed and preserved in this book. The Father holds out the book and the Son receives it, and opens the seals, and reveals the secret of the ages, and when the Son has completed his work the Great White Throne is set for judgment.

The unity of the Bible, the Old Testament and the New, is carefully preserved in the two witnesses spoken of as "their

body," singular number. The doubling of the elders about the throne, twenty-four, and the remarkable duality everywhere found, rest upon the Old Testament facts.

The unity of Christ through all impersonations and of the Holy Spirit as with him sanctioning, perfecting, etc., is perfect.

The unity of the Jews and the Gentiles, always separated in this world, is also made good in the believers from both sides by the presentation of the twenty-four elders about the throne, etc.

But more remarkable if possible is the union of all saints, living and dead, in one army, one family, thus preserving the simplicity of the story. The death line is entirely effaced, and the slain martyrs and the living saints are presented as one army camping together and journeying toward Canaan, and as upon Mount Zion with the Little Lamb and as riding white horses in his procession, and as being his bride at the great marriage. We look in vain to find some mark, or sign, or hint, that separates the living from the dead saints. In our own minds we draw a dark, deep line between those saints on earth and those gone on before, as we express it, but the distinction is not recognized by this book. "They all have eternal life." They are all interested in what is going on here on earth and are looking with great desire toward its outcome, and are seen under one tabernacle rejoicing and singing together. Our own refinements stand in the way of our seeing and feeling the mighty power of the great outline which effaces our unimportant distinctions to give the greater effect to the true and never-ending. Every such refinement is omitted to give to this large and beautiful oriental work its own chosen figures in which to tell this beautiful story of the ages, and to fix and to hold our mind and our heart on that which is essential to our eternal life through the Lamb of God who taketh away the sins of the world.

The judgments are connected with and follow the preaching

the word and the testimony concerning his blood, and are seen as the negative or reverse side of the good news. Wherever duty is made known and accepted, there is salvation, and where rejected there is condemnation. The division is made here, and now, and the saints increase in love and the sinners wax worse and worse and repent not for all that increasing light and power is come.

At every turn in the story all the righteous are kept together, there being no distinction made between them as to dispensations, nor even as to the living and the dead; they remain one and are one with their Lord, and he is one with the Father.

The same unity is maintained on the other side, and so a complete antagonism of the two conflicting powers is constantly and carefully preserved.

Our early questions as to who is Abaddon, king of the locusts, angel of the abyss; and who is the dragon, and who the spotted beast and who the two horned beast, etc., all vanish when we have considered well, for we see them all as manifestations of one satanic power, varying with the change of subject under immediate consideration, and the titles and descriptions are correlated with the point of view taken so as to inform us and enable us to see and to know our enemy by his manifestations.

This is very strikingly illustrated where the star fallen from heaven is the next moment called the angel of the pit of the abyss and the next moment called king of the locusts operating here on earth, and a little later is called the beast that came up out of the abyss, etc. These are but different phases of the one power that came up out of the western empire before the temporal and ecclesiastical power began to separate. A fallen star means apostle, angel of the abyss with a key (pretended authority badly used, etc.) and beast coming up from the abyss is the world power he assumes, etc. But all these are described as a succession

from the old serpent the Dragon, called the Devil and Satan, whose capital is the great city Mystery, Babylon, Sodom and Egypt, etc.

The Apocalypse follows the Old Testament prophecies in confining prediction entirely to those nations with which his people have to do. The old prophets never wandered off to speak of the affairs of nations entirely unrelated to his chosen people or to take any account of them.

The story of this book follows the same course, never wandering off to notice ancient history, nor to notice in any manner whatever any nation as such, or to notice what our world calls history, nor does it regard as of any concern or worthy of attention any event of earth, only as it is connected with the single theme, the conflict of the Little Lamb with the world powers, the powers of satan that deny the right of God to rule the world.

It is remarkable how clearly the line of battle follows westward, with brief allusions to the bitter Mahomedan power on account of its pretended religion of the one true God.

The reduction of the seemingly great diversity of objects as we study the work is the sure token of our progress, till we reach the great and simple story of these past ages and look with calm confidence and great rejoicing into the future, where all enemies are trodden in the wine-press of God's wrath and satan bound and sealed within a tomb. Toward this as its outcome everything tends.

The use of Christ's titles carefully and beautifully preserves it. He impersonates himself as he that hath the seven stars in his right hand, he that hath the two-edged sword coming out of his mouth, he that hath eyes like a flame of fire, etc. What is much controverted as the personal coming of Christ to the earth sustains the same subordination to the law of effacement in the Golden Cloth. He says, chapter 2, 16: "Repent therefore; or

else I come to thee quickly and will make war against thee," 3, 3. "I will come to thee as a thief," etc. Christ has chosen to present his personality under names that suggest the functions or offices he will perform, and so effaces that rigid personality which we may fall into the habit of supposing includes his own single bodily presence.

It is true the Seer says: "I saw him". "He laid his hand upon me and said, I am the first and the last, the living one," etc., a complete identification, and yet later he impersonates himself by the titles that describe his offices and works in the world, and again he descends and places one foot upon the sea and the other upon the earth (symbolic) and avows that time shall end, etc.

Thus the personal idea as understood by some, eludes our grasp. It is effaced by the exchangeable use of both the personal and impersonal in his coming. It is like the death line. It does not appear on the Golden Cloth.

There is no line of distinction drawn between his impersonated manifestations and his own proper personal appearing. He came in both ways to the exile. He saw him, heard him speak, and felt his hand upon him (in vision), and he also said to the sinful churches: "I will come to you and remove the candle-stick; I will make war against you," etc. This is far from saying that Christ will not come in a visible personal presentation, for it expressly says, "every eye shall see Him, and them that pierced Him," etc. But what is to be noted here as elsewhere is that we have drawn distinctions and refinements upon these matters, not in the view of this book, but it is at the greatest pains to show the certainty of its outcome. In that one thought all others are so completely contained as to be indistinguishable, like the full orbed sun rising upon the starry night, not only effacing the difference in their comparative magnitudes, etc., but extinguishing them all by its superior glory.

The teachings that preserve these distinctions must be found in the earlier writings of the New Testament. This mightiest work was written for the last and mightiest age, in which every Christian now expects to see all the doctrinal differences that have divided and distracted this middle state of Christendom, obliterated. The Golden Cloth obliterates them all. It sees the Little Lamb conquering, and not this mediæval scholasticism and starlight groping and striving which conquer nothing. This is not only the omniscient book, looking toward the last age, but an omnipresent book giving to each succeeding age a sure light for its guide till the end.

All lesser distinctions are submerged to raise to the greatest possible eminence, and to give effect to the few fundamental facts, vital and essential to the world's redemption. Its voice is above all the hill-tops, and everywhere echoes the sentiment, "The World for Christ."

What a wonderful warp and woof of facts we find lying under the story of our hero, and his ages of warfare upon the powers of darkness. The story of his earthly career is here contained in a cryptogram that preserves in form or in substance all the great facts of his life in the world.

The crucifixion is not only plainly spoken and referred to a time before the foundation of the world, but he is dramatized as a slain Lamb, who receives the book from the hand of Him that sitteth on the throne, etc.

His resurrection from the dead is not only plainly declared in the words, "I was dead, and behold I am alive forever more," but by the resurrection of his two witnesses from the dead, the resurrection of his Church in the Reformation, and by the first general resurrection in the regeneration, when his ascendency on earth is inaugurated.

His ascension to Heaven is preserved and manifested in the

first series, that is, the seven letters. Between the third and fourth letter, where it rises from its place at the close of the items or parts that compose those letters, and takes the place which the Spirit held.

The descent of the Holy Spirit is manifested in the same way. It exchanges places with Christ. That is, Christ in his promise exchanges places with the Spirit's admonition at the close of the third letter, or between the third and fourth letters. This also is our first warning that the group of three in each is Christ's as against the group of four, which is the world's.

We also found that the personal ministry of our Lord on earth is expressed by the seven seals, and his apostle's personal ministry in the same way expressed by the trumpets, which are the companion and supplement to the seals.

The day of pentecost that preceded the apostolic commission is also clearly preserved in the cryptic by the preface to the trumpets that represents prayers of the saints as ascending to "prepare them to sound." The great commission itself is expressed in both its aspects as a blessing to them that believe, and a curse or judgment to them that disbelieve. The trumpets represent the proclamation, and the bowls of wrath or the avengers the curse upon unbelief. They stand as positive and negative. He that believeth not, shall be condemned. All the judgments of the book proceed upon this conception till we reach the Great White Throne.

The birth of Christ also is preserved in the imagery drawn from it that represents the dragon about to devour the seed of the woman as soon as delivered.

The first pentecost becomes the type upon which is patterned the advent of the Reformation, and also the opening of the regeneration. Thus we have three pentecosts in all, one of which we now look for with longing eyes, the greatest of all by far. In like manner we have three great satanic manifestations; the first the

opening of his kingdom to the locust advent; second, the three unclean prostituting spirits like frogs going throughout the earth, and last his coming out of prison and gathering the people from the four corners of the earth to encompass the saints, and to receive the destruction of God's fire from heaven.

The great creation itself is everywhere preserved by the septenary order so prominently observed. These five great series containing seven parts or divisions, each taken with their great supplements, may be called the original or major cryptogram.

The leading facts of the life of Christ, his birth, death, resurrection, ascension, the great commission, and the descent of the holy spirit, and the Old Testament facts may be called the secondary or minor cryptogram, while the symbolic expressions used in conjunction with these to clearly foretell the foreview of the world, may be called the symbolic cryptogram.

The septenary prevalence everywhere shows all this is the carrying out of the original intent of creation, creation of six days' work and one of rest. The temptation and sin and fall of our first parents is preserved here by its carrying out of the promise made to the woman that her seed should bruise the serpent's head.

The exodus from Egypt underlies the description of the Reformation pentecost as marching out of Egypt.

And the end of the Reformation is represented as the return from Babylon, when the temple is rebuilt and the tabernacle folded away.

As seven represents the procession and end of creation, so three indicates the source or origin of it as from Father, Son and Holy Spirit, and four the process and duration of world power.

The number two indicates the two sides to God's covenant, the giving by God and the receiving of it by man, etc.

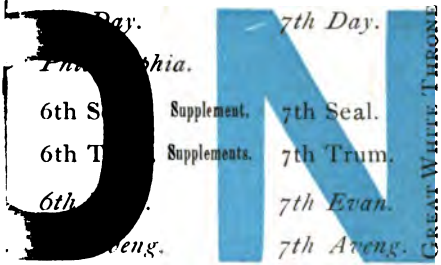
The number ten expresses government and rule because God's nation, Israel, had ten laws. Twelve expresses chosen and ac-

cepted, based on the twelve tribes of Israel. All these, except twelve and two, play some part in the great parody where world religions mock the true.

All the vital facts of the Bible are laid for a base or pattern upon which is built this God-given, this amazing inscription of heaven's last revelation to man. It is the New Bible. It built all that was to come upon all that was passed.

There lie those wondrous cryptograms, the warp and woof, and here superimposed are the records of actual history. It was at no time a sealed book, but needed an age clear enough to see and to understand.

It is to be opened and to be shown in the sixth trumpet. It is so dramatized, and we are now in the times of the sixth trumpet. Its heavenly range is above all the petty controversies grown out of the dark ages. It presents us in primer, in bold and beautiful outline, the career of the Christ. Its understanding will bring a new and better day to Zion. It is the need of this age. Let it be heard in the prayer meetings, in the Endeavors, in the pulpits everywhere. Light has come out of darkness. Let our hope be filled with gladness. Behold, he "cometh quickly."



nd Trumpets.

Regeneration, or Millennium, and the
etribution, etc.

:s the apostles to preach to the world
the world to hear the Gospel as it is,
l to obey and walk under his rule.

advent as Immanuel a great double
e highest, and good will to man." So,
on his advent and work of opening the
he comes to seal the servants of God
Another chorus is sung when he comes
other, and the last and mightiest one
l the marriage of the Lamb. So, also,
by a praise meeting at Jerusalem, be-
meeting, or chorus, also precedes the
nation, and a great chorus precedes
Regeneration. So, also, are the Seven
ickly," etc., disposed and arranged.

tecost, the Apostles, the Great
ation, etc.

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I am gratified to find in a work on Johanan Theology, by Prof. Geo. B. Stephens, Ph.D., D.D., of Yale, several well-chosen words concerning what was peculiar to the method of John, as follows:

"The peculiarities of John's thought elude exact description. * * They are felt by all attentive readers, but they almost defy the effort to deduce from them the modes and laws of the writer's own thinking. * * I should place among the most prominent of John's peculiarities the tendency to group his thoughts around certain great central truths. The apostle's mind penetrates to the heart of things. * * * It is contemplative, mystical, emotional, but not in the sense of being vague. * * His writings are characterized by a species of dualism. * * * To his mind the spiritual life is the heavenly life already begun. * * * John's reasoning about judgment illustrates almost exclusively the idea of a process of judgment going on continuously in this world, and constituting the reverse side of the work of redemption. * * * His expressions illustrate a mode of thought which it is extremely interesting to follow out, and one which has fascinated many of the profoundest minds of Christendom. * * * All John's religious idea are contained in a few elementary principles which are never lost sight of."